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MARIAN DEVOTION IN THE EASTERN CHURCH

Devotion to the Blessed Mother is as old as Christianity. One cannot conceive of accepting the divinity of Christ without at the same time accepting the divine maternity of Mary. Consequently, devotion to the blessed Mother is one of the surest criteria of orthodox Christianity. However, we must not forget that under the present plan of divine economy unity does not and cannot mean the same as uniformity, as so many seem to believe, for the doctrine of "unutterable and irreducible diversity in creation" is fundamental in our theology. Hence, under the present divine economy it was most natural that the Marian devotion, though one in spirit, should vary according to the variety of the people who accepted Christianity.

To borrow a thought from Pope Pius XI, we can compare this with the execution of a great symphony. God is the composer; He is responsible for the arrangement and instrumentation. But just as every great conductor places his own interpretation on the musical composition of the composer and tries to bring out the difference of tonality in the musical phrases, so under the direction of the Church the great symphony of Marian devotion was rendered by each nation according to its own understanding and its own ability of interpretation. And just as the diversity in the rendition of a given musical symphony gives rise to comparison and comparative evaluation, so the diversity of Marian devotion among the Christian nations stands as a tempting invitation to compare the different customs native to the different people.

Comparisons, generally speaking, are odious and therefore should be avoided. Questions such as which rite is better or the more ancient, which people or which Church has a greater devotion to the Blessed Mother, are questions no serious-minded person should entertain, for in most cases the ultimate aim of such debates are polemic and contention. When, in this paper, I do have recourse to comparison, I do so not in any such spirit but simply because I believe that some good can be drawn from the comparison.

Most of you, I am sure, came upon oral or written statements setting forth that the Eastern Church is particularly noted for its devotion to the Blessed Mother. In fact there are some who

go so far as to assert that this devotion to Mary in the East surpasses the devotion of the West.

Supporting the first assertion we have the authoritative statements of the several Popes who, when occasion presented itself, did not hesitate to proclaim the fact that the Eastern Church does have a great, a deep, and a vivid devotion to the Mother of God. This undeniable fact led them also to state emphatically that this lively Marian devotion not only gives us hope for the consummation of ultimate reunion between East and West, but that it offers us a certainty that this reunion will come about in due time. For surely such a loving Mother as Mary will eventually find ways and means of bringing about the reconciliation of the two quarreling daughters who faithfully kneel at her feet!

A confirmation of this fact comes to us from several quarters. Earlier this year the *Denver Register* carried two news items which, unfortunately, did not receive the publicity they deserved. According to these dispatches the heads of the Hungarian and Czechoslovakian governments took official notice of the great response made by their subjugated people to the Holy See's invitation to celebrate the Marian Year. In fact the response was so great that the governments in question became gravely alarmed and frantically took measures to counterattack the Marian Year celebrations. They charged the responsible government agencies with the duty to take effective countermeasures, especially among the youth, asserting that *Marian devotion is one of the greatest enemies of the People's democracies.*

The second assertion, viz., that the East has shown a greater devotion to Mary than the West, I will discuss at greater length.

Speaking in very broad terms, I believe we can safely say that up to the time of Charlemagne in both East and West, Mary was venerated almost exclusively as "Mother of God." But the founding of new religious orders and communities, the publicizing of the private revelations made to the saints, and the rise of the great Marian shrines brought about a further development in the West's Marian devotion. When St. Dominic popularized the rosary he automatically directed attention to certain phases of Mary's own life. Private revelations, such as those made at Lourdes and Fatima, to mention only two, prompted the West to take a closer look at the more intimate aspects of Mary's

personality. The combined results of these many influences gave the Marian devotion in the West a richer aspect: to the fundamental devotion to Mary as it was no longer satisfied with Mother of God it added more specialized and subsidiary reasons, so to speak, to praise her greatness.

We might compare this change to the reaction of people listening to a great symphony. The bulk of the people, the amateurs let us say, delight in the harmony and artistry of the whole. But should we point out to them the different musical phrases and enable them to visualize the scene the music was intended to convey, they not only find special delight in the musical phrases as such, but they also come to appreciate the whole even more.

This development in Western devotion is duly recorded in the development of Christian art where Mary no longer appears exclusively under the representation of the *Mater Dei,* but more frequently as the *Annunciata,* the *Assumpta,* etc.[1]

What about the East? In order to evaluate properly the Marian devotion in the East it is essential we be mindful of three important events in the history of the Eastern Church, namely, the Council of Ephesus, the schism of Cerularius, and lastly the first successful efforts at reunion initiated at the Council of Florence.

Let us begin with the post-Florentine period which marks the re-emergence of the Catholic groups in the Eastern Church.

We know for a fact that notwithstanding the sincerity of both sides there continued to be for many years to come much misunderstanding and mutual distrust *on the local level.* Limiting my observations to the history of what is known as the Ruthenian Church, I can say that it is a well-established fact that the Ruthenian ecclesiastical leaders in their efforts to make the reunion permanent were confronted with tremendous difficulties. On the one hand, in the face of overpowering Dissident propaganda,

[1] In view of certain erroneous statements made by some modern Russian authors, let me add that despite this specialization the West did not lose sight of the fundamental fact that Mary was truly the Mother of God and that this fact and this fact alone was responsible for the special devotion shown her. Hence, statements which claim that according to the teaching of the Catholic Church it is ". . . in virtue of a privilege at the moment of her conception by her parents that we venerate the Mother of God more than any other creature" (L. Lossky, "Panagia," in *The Mother of God,* edited by E. L. Mascall [London: Dacre Press] are obviously false.

they had to convince their own people that reunion did not mean Latinization and that the right to keep and perpetually preserve customs which did not conflict with the teachings of the Church was not a concession granted to trap the unwary but was a traditional right no one would take away from them. They had to convince their people that the concessions granted at Florence were not "concessions" in the strict sense of the word, but a solemn reaffirmation of the universality of the Church.

On the other hand, these same leaders, on the local level, were constantly face to face with the suspicions of their Latin neighbors who, mistaking unity for uniformity, too often looked upon the variety in observance as an unmistakable sign of heterodoxy.

It seems that at times, of the two, the suspicion of the Latins was the harder to bear. Consequently, in an effort to prove their Catholicity and the more effectively to separate themselves from the Dissidents a number of bishops and priests on their own initiative did not hesitate gradually to introduce certain Latin customs, especially those which enjoyed great popularity. Thus in due time the recitation of the rosary became widespread, and new forms of devotion, among them some Marian devotions, were introduced while the traditional Byzantine devotions were either relegated to a secondary place or were allowed to fall into disuse.[2]

[2] The Byzantine Church has two devotions dedicated to the honor of the Blessed Mother. One is known as the *Paraklis,* or Supplication to the Mother of God in case of any need; the other is the *Akathistos* in honor of the Annunciation. The *Paraklis* is composed of the following parts: the usual opening prayers, the recitation of Psalm 142 followed by the Alleluia, two hymns praising the Blessed Mother and the recitation of Psalm 50. This is followed by a supplicatory Canon which in turn is composed of eight odes, each ode having five or more verses. Between the sixth and seventh ode the Gospel of the Annunciation is chanted. After the Canon the congregation sings four *stikhiria* or hymns glorifying Mary. This is followed by a set of special petitions, a really magnificent prayer of superb dogmatic and devotional content to the Blessed Mother and the usual liturgical conclusion. The *Akathistos* (the "Standing Hymn" because it is always sung standing) consists of a brief introductory prayer, thirteen *kondakions* and twelve *ikoses* (these are different types of hymns) and concluding prayers to the Blessed Mother and to Our Lord. This *Akathistos* has been translated and published by the English Dominican Fathers and has become extremely popular with the Catholics as well as with the Anglicans who venerate Mary.

Let me offer two examples. The Angelical Salutation in the Byzantine tradition reads as follows: "Hail, Virgin Theotokos, full of grace, the Lord is with Thee, blessed art Thou among women and blessed is the fruit of Thy womb, for Thou hast borne Christ, the Saviour and Redeemer of our souls." When the recitation of the rosary was introduced the Latin form of the Angelical Salutation was translated and is now used whenever the rosary is recited, creating some confusion in the minds of the simple faithful as to which of these two forms is the "real" one. In like manner, here in America with few exceptions our children are taught the Latin form of the Angelical Salutation. This is primarily due to the fact that our children use catechisms and prayerbooks edited by Latin authors for their own people. Then there is the case of the Feast of the Immaculate Conception. According to the Byzantine calendar the Feast of the Immaculate Conception is not a holyday of obligation (except for the Ukrainians by virtue of a synodal decree) and it is celebrated not on the eighth but on the ninth day of December. Again mistaking unity for uniformity and in the desire to underscore their Catholicity some priests I know on their own initiative announce from the pulpit that the Feast in question is a holyday of obligation and in some instances even advance it from the ninth to the eighth day of the month.

Whether this artificial transplantation of Western traditions into the East is justified, whether it is useful or harmful, especially from the viewpoint of reunion, are questions I will not discuss for I believe we must leave judgment in this matter to wiser and holier men. It does seem to me, however, that the so called ultra-conservative ritualists are, to some extent at least, justified in looking upon the present day devotions (including some Marian devotions) used by the bulk of the Catholic Byzantine Church as a sort of hybrid devotion. To us, who belong to this rite, this whole question is a rather delicate subject. Therefore, having simply stated the situation, I will not pursue the matter any further.[3]

[3] The most outspoken English-speaking critics of the "uniate innovations," as they are called, are two prominent English Catholics, Adrian Fortescue and Donald Atwater.

In evaluating the Byzantine Marian devotion in its traditional form, or as some would say, its pure form, which the Catholics share with the Dissidents, we must keep in mind the other two important events mentioned above. One of these is the Council of Ephesus (431) whose dogmatic definitions helped crystallize the ultimate form the Marian devotion was to take in the East. The other is the Cerularian schism (1054) which immobilized the Marian devotion in the East.

By immobilization I mean this. It is a well-established fact that prior to the schism the entire Christian world would exchange customs and practices which they felt would promote religion. To mention but one fact, as soon as the celebration of Christmas, as a special feast day, was introduced in Germany, its observance spread rapidly throughout the Christian world.[4] However, when the break between East and West was consummated the East took great care to immunize itself against the influence of the West. We no longer witness the friendly exchange of devotional practices among the great divisions of Christianity. On the contrary, every effort is made to condition the minds of the Eastern people so that they might look upon anything coming from the West as unorthodox or at least suspicious. Thus the Cerularian schism prevented the East from feeling or recording the later development of Marian devotion in the West. The most obvious example of this can be found in the sacred art of the Byzantine Church where till this day the *official,* we might say, representation of Mary continues to be the traditional form of the *Theotokos*.[5] The same is true of Marian devotion. Even though all the Marian privileges enumerated in the West are not only accepted in the East but are solemnly remembered by celebrating special feast days which are also holydays of obligation, nevertheless, the East focuses its attention on the *Mater Dei* aspect. Thus the

[4] In the East the Nativity of Christ was commemorated in conjunction with the feast of the Epiphany. Shortly after its introduction in the West, Christmas as a separate feast was adopted in the East. While preaching at Antioch, St. John Chrysostom makes a direct mention of this feast.

[5] It should be noted that in Russia, beginning approximately in the fourteenth century, the Western representation of the *Annunciata,* etc., was used on the *Ikonostasis* to represent the major feast days. This notwithstanding even in Russia the official ikon of the Blessed Mother was the Mother of God.

Byzantine Church celebrates the Immaculate Conception, the Nativity, the Presentation, the Annunciation and the Assumption, but it focuses its attention on one thing only, viz., the divine maternity of Mary and her relation to our salvation.

Typical of this Theotokian aspect of the Byzantine devotion is the fact that under the influence of the Council of Ephesus the word *Theotokos* is no longer a title, but *the proper name* of Mary.[6] I believe this Marian vocabulary is very important, though many seem to have overlooked it, for if properly evaluated the critics of Byzantine devotion might find a solution to their self-made difficulties.

Among other things these critics claim that the Byzantine tradition abounds in over-exaggerated praise for Mary which many Westerners find *piarum aurium offensivum* with the ultimate result that much of this material has little dogmatic and devotional value. Still objecting to this supposed exaggerated exuberance, some critics consider it in "bad taste," but typical of Byzantine devotion, that as soon as the Consecration is completed the Byzantine liturgy calls upon the faithful to burst forth with an exultant hymn honoring the Blessed Mother while the priest continues secretly to recite the remainder of the great Anaphora.

A closer look at the word *Theotokos* will give us, I believe, a good explanation for and a better understanding of the supposed exaggerations and the exuberance of the Byzantine Marian devotion.

In the Byzantine tradition both terms, *Theotokos* (literally birthgiver of God), and "Mother of God," are used extensively. But even a superficial reader will observe several differences, namely, that the term *Theotokos* is given first preference and is used more extensively, and that the term *Theotokos* is used as a substantive whereas the term "Mother of God" is used in the form of an adjective. I do not consider myself by any means as an expert on the Greek language or Greek patrology, but I cannot write this obvious phenomenon off as a simple matter of semantics. Through reading, and numerous discussions with men who excel in the Greek language and Greek patrology I have come to con-

[6] A most common example of this can be found in the Byzantine version of the Angelical Salutation which reads: "Hail, Virgin *Theotokos*. . . ."

clusions which I think are valid, but which I humbly submit to the considered judgment of academically qualified scholars.

It is my impression (and I use this term advisedly as distinguished from something definitely established by sound scholarship and research) that once the Fathers decided upon the term *Theotokos,* they and the Eastern Church clung to its use tenaciously almost to the exclusion of the term "Mother of God." To my mind this was not an accident. It represents a case of definite design which undoubtedly resulted from the bitter debates with the Nestorians, all the details of which are not known to us.[7]

Maternity presupposes certain social and physiological processes. God designed woman with potentiality to become a mother, but actual maternity is not necessary for a woman's existence as a woman. In this sense a woman is a woman first, and a mother secondarily. I believe it was this thought, namely, that Mary was a mother secondarily, that the Eastern Church wanted to avoid when it gave preference to the term *Theotokos* and in fact made it a proper name interchangeable with the name Mary.

Mary's whole existence was wrapped up in one single thought, namely, she was to be the Mother of God. By the eternal decree of God there is but one reason that justifies the existence of Mary. That reason was that she was freely to choose to become the Mother of God. She was created a woman, she was preserved free from the stain of original sin, she was led by the Holy Ghost to vow virginity, she was presented at the Temple and introduced to divine wisdom, she was given to Joseph as a bride—these and all other things occurred because God had chosen her to be the Mother of His Son. Thus, the whole substance of Mary, her essence, so to speak, is to be the Mother of God. And since names are supposed to designate the substance and since the Greek language does lend itself to a compound form of expression the Fathers most properly did call Mary

[7] Golubinsky, the reputable Russian church historian, reproduced a number of Slavonic versions of the Cerularian charges against the Church of Rome. According to one version, attributed to a Bishop George, one of the charges against the Latins, not contained in the original Greek, reads as follows: "The Latins do not venerate the Theotokos; they only venerate the Mother of God and *this is the Nestorian heresy*" (Cf. *Istoriya Russkoy Tzerkvi* (Moscow), t. 1, 2, str. 826).

Theotokos. Once this thought as to Mary's special dignity was established by the dogmatic definition of Ephesus the Fathers were quick to draw another conclusion which eventually became the basis for the East's Marian devotion, namely, ***what Christ is by nature Mary is by grace.*** And once this was clearly understood there was no limit to the praise that could be duly given the Mother of God.[8]

It is here that we find the two main features that distinguish the East's devotion from the West. For unlike the Western, the Eastern Marian devotion is primarily exuberantly laudatory and only secondarily, one might say indirectly, supplicatory.

We must never forget that according to the Eastern tradition Mary is by grace everything Christ is by nature, hence there are no bounds to her praise. Because of this I do not think it is correct and just to say that the Marian praises some consider overexuberant are to be taken as oratorical and poetical liberties for which allowances are to be made. It appears to me that those who take this position miss the real spirit of the Byzantine tradition primarily, perhaps, because they fail to realize what Ephesus really meant to the East. We must judge the East by contemporary Eastern standards. These include not only the native temperament, an easy-going exuberance not much concerned for the practical, a flair for flowery language, etc., but also the fact that there was a council at Ephesus, that by some truly Christian instinct the common people understood the real meaning of the conciliar decisions, gave these decisions a most enthusiastic approval and showed this approval by demonstrations the like of which had not been witnessed before or since.[9] In the truest

[8] It should be noted, however, that Adrian Fortescue in *The Greek Fathers* (London: Catholic Truth Society, 1908), p. 179, n. 2, mentions that *in England* there is a group which refuses to refer to Mary as the Mother of God but finds no objection in speaking of her as the *Theotokos.* The implication is that according to this group the term *Theotokos* does not signify true maternity. I think a more thorough study of the term especially from the patristic point of view is called for.

[9] Contemporary descriptions of the spontaneous demonstrations which took place at Ephesus and elsewhere following the announcement of the conciliar decision of the divine maternity of Mary are a tribute not only to the devotion of the East but also to the popular realization of the tremendous victory of the orthodox party.

sense of the word Ephesus was a total victory. Once and for all the enemies of Mary were crushed to the point of annihilation. As a result the East never felt the need of restraint in the praise of the *Theotokos* provided, of course, they remained within the boundaries of the basic definition of the great Council.

In contrast to the East, there emerged in the West a Marian devotion which shows much more restraint, much more reserve and above all a great amount of scholastic precision.

In addition to this difference which we may classify as exuberance *versus* restraint there is another more substantial difference between East and West. In fact I am inclined to believe that it is *the* distinguishing feature between East and West and one which we now living in the Western world should study very closely. Actually it can be epitomized as another aspect of the perennial dispute as to which is the better life, the contemplative or the active.

The West is said to have a special genius for the "practical" by virtue of which it is able to translate everything into personal benefit or profit. As a typical example in the realm of the spiritual I am thinking of the formal Ignatian meditation. We are given certain premises and are urged to draw the logical conclusion and arouse appropriate affections, but above all we are urged to make a practical resolution applicable to the day or immediate future. That this sort of practicality in prayer has its merits is beyond question and I raise the issue not to dispute the need of it but merely to bring into focus the contrast.

Turning our attention to Marian devotion in particular we find that in the West it too came under the influence of this genius for the practical. Unless I am mistaken, the Marian devotion in the West, taken as a whole, is predominantly supplicatory and practical in the sense described above.

There can be no question that the Marian Year helped immensely to acquaint the world with the true personality and dignity of the great Mother of God. In like manner there can be no doubt that as a result of the year-long and world-wide celebrations Marian devotion reached a new high. But it is also my belief that a closer study of the Eastern Marian devotion and tradition, especially by the English-speaking world, will be of immense benefit.

The point I am trying to make is this. In contrast to the sober and ecclesiastically approved practicality of the West, the Eastern Marian devotion is particularly noted for its generous exuberance with little thought for the practical. I do not mean to say that the East does not petition Our Lady in our daily needs. On the contrary, there are many magnificent prayers that are entirely supplicatory. What I mean is that the over-all characteristic of the traditional Byzantine devotion is primarily laudatory and only secondarily supplicatory. I mean that the East is satisfied to abandon itself to the praise of the Blessed Mother and only secondarily, almost as if on second thought, is it concerned with supplication. A typical example of this difference between East and West can be found by comparing the Byzantine *Akathistos* with the Latin Litany in honor of Mary.[10]

In view of the difficulties inherent to the general problem as to the respective merits of the contemplative and active life, in view of the fact that these delicate questions can be easily misinterpreted or complicated by drawing the wrong inferences I find it extremely difficult to put my thoughts into exact words. But to the best of my ability I would characterize the East's devotion to Mary as an exuberant praise tempered by a quality known as "childlikeness." Father Maas, the great Jesuit scholar, states that the "greatness of a child consists in his perfect contentment with his littleness and his entire dependence." So it is with the Marian devotion in the East. The East praises Mary, but it weaves its praises in such fashion that our own helplessness and our need for the loving care of our heavenly Mother are very obvious, even though no direct mention of our needs is made and there is no direct appeal for help. I might express this in another way. The Blessed Mother is familiar with the dictum "nobilitas obligat" and all that it implies. Therefore, the East reasons, if we ceaselessly and generously sing the glories of Mary as contrasted with our own misery, her own greatness—not to mention her boundless motherly love—will compel her to take into account our lowliness, our misery, our needs, without our directly pointing at any particular need.

[10] In the Litany every praise directed to the Blessed Mother is followed by the supplication "ora pro nobis." In the *Akathistos,* with the exception of the brief introductory and concluding prayers, not a single word of supplication is uttered.

Any priest who has been engaged in parish work will testify to the shameful scarcity of sound Marian literature in the English language. This applies not only to sermon material but also to devotional reading.

First let us consider the textbooks on Mariology. As a general rule most of these will give us the defined doctrine of the Church, a few biblical references considered to be appropriate, and a speculative discussion of the subject under consideration. But when it comes to positive theology, i.e., the wealth of material to be found in the writings of the Fathers, the reader must be content with a sentence or two, more frequently with a general reference to Migne's *Patrology* which only a privileged few have at their disposal. The same can be said of whatever sermon material has been published on the basis of these textbooks.

When it comes to devotional reading, matters are even worse. With the exception of very few titles the English book market is flooded with pamphlets, booklets, and books which in all charity one can only describe as poor compilations of pietistic generalities. These cannot inspire the mind, they do not inflame the heart, and most certainly do not satisfy the hunger of souls yearning for solid Marian food.

Are we not to be criticized when we see the numberless souls in our English-speaking world clamoring for some solid food while we stand by idly, not because this food is unavailable, but because for one reason or another we fail to reach into the cupboards of our libraries and convert the contents into readily digestible food? Consider the wealth of doctrinal and devotional material the Church collected over a period of centuries in both East and West! Is it not time that we divert some of our attention from pure speculation and devote some of our efforts towards the exploration of patristic wealth?

Our Blessed Mother knows the amount of time, effort, and labor such scholarly work would require from us; she knows the extreme degree of patience true scholarship exacts. Need we assure ourselves that she will not remain our debtor? And what greater reward can we expect than the gratitude of the Mother of God!

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ST. AUGUSTINE ON THE CHURCH

In this brief study we will consider an essential element of the Catholic Church according to the mind and writings of Saint Augustine. In no one work has St. Augustine given a full treatment of his theology of the Church. Rather, it is scattered, unmistakably however, through all of his writings, especially those devoted to the refutation of the Donatist and Manichean heresies and in many of his letters. In the study of these writings of the Bishop of Hippo, it is not too difficult a task to draw out and collocate his teachings on the visible elements of the Body of Christ and with them to construct what one might call an Augustinian Ecclesiology.

Writing to Maximinus, St. Augustine says: "I know what the Catholic Church is.—The nations of the world are Christ's inheritance and the ends of the earth are His possession.—You also know what the Catholic Church is—or, if you do not, apply your attention to discern it, for it may very easily be known by those who are willing to be taught."[1] Again, to Faustus, the Manichean, he writes: "These present days display the Church of Christ, not by means of some intangible creature issuing from subterranean caverns, but by an established and definite community of men. The Church is conspicuously visible, a city set on a mountain that cannot be hid."[2]

Christian youths and parents, wealthy and poor, are distinguishable from their pagan neighbors by their continence, fidelity in marriage, generosity and contempt of this world's goods. This visible, tangible difference in moral conduct, which pagan peoples everywhere witness and approve, blaming their own weakness that they are powerless to do likewise, demands explanation. In his treatise *On the Advantage of Faith,* St. Augustine gives this explanation: "Since we see that the fruitfulness of the Church is so outstanding, is it possible to doubt that it is Christ, reigning in the center of His Church, who preserves us?"[3]

[1] *Epist.* XXIII, *Ad Maximinum,* c. 2.
[2] *Contra Faustum Manichaeum,* XIII, 6.
[3] *De utilitate credendi,* c. 17.

The first contact of the pagan in any land with the Church has been through his Catholic neighbor. He has watched with secret admiration the devotion of the consecrated virgins caring for the sick and the orphans, be they pagan or Christian. The pagan has stood in wonderment about the door of the village church and heard the voices of the Christians raised in loud benediction and acclamation while the bishop preached. He has watched the long fast of Lent in which Catholics ate little. He has seen, flocking to the church on holiday afternoons, men, women, and children, who now pass by the pagan orgies and feastings in which they once revelled. He has watched, awestruck and filled with admiration.

And this has occurred, as Augustine makes clear, not uniquely in one corner of Africa, but throughout the whole world—throughout every province and town of the Roman Empire. The pagan has stood at the dock for such crimes as rape, pillage, and murder and has felt the hand of mercy restraining the revenge of the Roman Proconsul, because a Catholic bishop has sent an appeal not to kill, but to instruct the evildoers.

Into the life of the pagan has flowed the goodness of the Catholic Church. A goodness which is not secret; a goodness which is as tangible and visible as the food eaten by his poor at the door of the church, as tangible and visible as the axe which never fell on his neck because a Catholic bishop had intervened.

So easy is it to perceive the Church of Christ that only the foolish fail to recognize her, only the mad dare to separate themselves by schism and heresy from her unity throughout the world.

It is the theme of Catholic unity which occurs incessantly in all of his writings, be they addressed to popes, bishops, proconsuls, pagans or heretics. Against the epistles of Petilian, the Donatist, Augustine proposes as his purpose: "The defence of the unity of Christ, which is spread throughout the whole inhabited world, of which it has been foretold that it shall have dominion from sea to sea unto the ends of the earth. A prediction which is now in the process of fulfilment."[4] Over and above the supernatural and invisible union among Catholics as members of the Body of Christ, there exists also in the Church a bond of unity which is natural and quite visible.

[4] *Contra epistulas Petiliani,* I, 14.

This latter bond of unity is, first of all, the Faith, that is, uniformity of doctrine. Granting that each bishop has the right to instruct his people and preach dogma, no bishop should be so proud or mad as to hold onto a doctrine or practice which has been condemned either by his fellow-bishops in a General Council or by the Bishop of Rome.

Secondly, this bond of unity is uniformity of religious observances, established throughout the entire world by the universal councils, which had been commissioned by our Lord through the Apostles, to whom "He gave the power to arrange all practices pertaining to the Churches."[5] "We hold these practices," writes Augustine to Januarius, "not on the authority of Scripture, but on the authority of tradition, since they are observed throughout the entire world, having been approved and instituted either by the Apostles themselves or by the General Councils of Bishops who succeed them."[6]

This unity was made manifest by letters of communion which were exchanged among all Catholic bishops. The most treasured of them all was the one from the Church at Rome. This latter was the external bond and sign of authority, commissioning the bishop to feed the flocks of Christ.

A Christian, about to journey through any part of the world, secured this letter of communion from his bishop. With it, in Spain, Gaul, Asia, or Rome, he bore the credentials of brotherhood and was welcomed by the members of these foreign Churches. Without it he had no communal bond or rights with the members of this world-wide organization. Excommunication was a fearsome thing; schism was sheer madness. "You insane Donatists," exclaims Augustine, "whom we earnestly desire to return to the unity of the Holy Church.[7] . . . What has been done to you by the Chair of the Church at Rome in which Peter sat and from which you have severed yourselves in mad fury?"[8] The Donatist bishops possessed valid baptism, valid Orders, and many true dogmas of the Catholic Faith, but they had no authority to teach, legislate, or gather a congregation, for they had never received letters of communion from Rome. On the other hand, this bond

[5] *Epist.* LIV, *Ad Januarium,* c. 6.
[6] *Ibid.*
[7] *Ibid.,* c. 1.
[8] *Contra epistulas Petiliani,* II, 51.

of unity gave Catholics strength and courage. As Saint Augustine tells us: "The Bishop of Carthage could afford to disregard even a number of enemies conspiring against him, because he saw himself united by letters of communion with the Roman Church in which the supremacy of the Apostolic Chair has always flourished."[9]

The unity of the Catholic Church is impregnable; the faithful united to their bishop; the bishops united to one another, especially to the Bishop of Rome.

This visible Church, united throughout the world, is no haphazard union of men. The Church is endowed with the supreme height of authority. Endowed with the power to teach, which consists not only in determining without fear of contradiction the Canon of Sacred Scripture but also in interpreting that same Scripture for the faithful. Endowed with the power to rule and govern, establishing uniformity of law throughout the Churches of the world. Endowed with the power to punish authoritatively and condemn not only the actions of those who transgress her precepts, but also the teachings of those who refuse to accept her guidance.

Christ gave this power to Peter, in whom the whole Church was represented, about whom we frequently find these words in Augustinian literature: "Peter, the Pastor of the Church[10] . . . in whom the primacy of the Apostles shines with such exceeding grace[11]. . . . Peter's apostleship is to be preferred to any episcopate in the world[12] . . . the Chief of the Apostles, crowned with the primacy of the Apostles."[13] And from Peter, by direct descent, this primacy of authority has flowed down to our own day in the See of Rome, "where the supremacy of the Apostolic Chair has always flourished."[14]

Because authority was given to the Church through the Apostles, it exists today in the successors of the Apostles, the bishops. It is this authority, "always to be preferred before argument," which Augustine says keeps him in the Church.[15] "This succession of bishops, beginning from the See of Peter himself, down to our own day, holds me."[16] "Are you the rule of truth, Faustus?

[9] *Epist.* XLIII, *Ad Glorium,* etc., c. 3.
[10] *Contra Faustum Manichaeum,* XXII, 70.
[11] *De baptismo,* II, 1.
[12] *Ibid., loc. cit.*
[13] *Ibid.,* VII, 1.
[14] Cf. note 9, *supra.*
[15] *De moribus catholicorum,* c. 25.
[16] *Contra epistulam Manichaei* (Fundamentum), c. 4.

Behold, arrayed against you is the authority of the Catholic Church which has been strongly established from the impregnable seats of the Apostles down to these present times through the unbroken chain of bishops who have succeeded them and will continue to flow from us to future generations."[17]

Each bishop in his own territory possessed this authority and no bishop could interfere with his government, except the Bishop of Rome, to whom, alone, as one man, appeal could be made. Otherwise, appeal had to be made to a council of his fellow-bishops. For, over each bishop was the council of all the bishops of his province, and over the provincial councils was the council of all the bishops of the entire world: a General or Universal Council. This General Council of bishops could pronounce upon matters of dogma and custom, making them matters of Faith and Law.

And so we see, albeit very briefly, the main elements of Augustinian ecclesiology. The Catholic Church—the one true Church of Christ—is not only an invisible organization as the Body of Christ, but also it is a visible organization, spread throughout the entire inhabited world, ever eager to spread farther, whose members are united not only spiritually as the members of Christ's Body, but also materially. First to their bishop, second, to Rome, and thus, to Christ. The power of ruling, teaching, punishing has come to the Church from Christ, who gave it to the Apostles, primarily to Peter. This power has been handed down from them to their successors, the bishops, maintaining always the supremacy of power in the See of Rome, for this had been the See of Peter. And in this manner the words of the Second Psalm, God's promise to Christ, continually quoted by Augustine in his writings on the Church, have been fulfilled and are in the process of being fulfilled:

> *Thou art my son. This day have I begotten thee.*
> *Ask of me, and I will give thee the nations for thy inheritance,*
> *The ends of the earth for thy possession.*[18]

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[17] *Contra Faustum Manichaeum*, XI, 2.

[18] *Psalm* 2:7-8 (frequently quoted by St. Augustine in the above works and many others.)

ST. PAUL'S DOCTRINE ON ANGELS

In order to understand St. Paul's angelology, we must briefly recall what were the religious opinions of the Jews on this subject. For these views were inherited by the Apostle as a part of his religious background.

Angels are numerous (*Gen.* 28:12; *Dan.* 7:10); they are the army of heaven (*II Esd.* 9:6), we read of cherubim (*Gen.* 3:24; *Ezek.* 10:1-20); while Isaias speaks of seraphim (6:2,6).

Demons are bent on evil. They cause bodily and spiritual harm. In Genesis the one who tempted Eve is called the serpent, but in Wisdom we read, "By the envy of the devil, death came into the world" (2:24). A demon named Asmodeus killed each of Sara's seven husbands (*Tob.* 3:81). Satan accused the high priest Jesus before the Lord.[1]

It has been asserted that the Jews borrowed their beliefs concerning angels and demons from the Chaldeans or even from Zoroaster. This view need not detain us here. Angels are mentioned frequently in Genesis. It is true that we find angelology more developed in the later books of the Old Testament. God gave to the Jews a further and fuller revelation on this subject after their exile. His reasons, as far as we can see, were pedagogical. Before the exile, the Jews were at times prone to idolatry. Their treatment by pagans in the years of exile crushed this tendency.[2]

[1] Many non-Catholics deny, or at least doubt, the existence of angels. "Whether these spiritual beings exist or not, we do not know" (Albert C. Knudson, *The Doctrine of Redemption* [New York, 1933], p. 7). "We do not believe in a world of spirits, good or bad, and it is illogical to reject the whole theory of the demons as the source of sin, but to cling to a belief in a good spirit as a source of happiness or regeneration" (Kirsopp Lake, *Paul: His Heritage and Legacy* [New York, 1934], p. 88). However, Lewis Sperry Chafer in *Bibliotheca Sacra,* 98 (1941), 389-421, has an excellent and orthodox article on this subject. See also the same author, *The Ephesian Letter* (New York, 1935), pp. 163-65.

[2] According to apocryphal books of the Old Testament, the sons of God who entered into the daughters of men (*Gen.* 6, 4) were demons. This, of course, is false. The "sons of God" probably were the descendants of Seth. These were originally the chosen people. As God later forbade marriage between the Israelites and other peoples, He seems to have

Brought up a strict Pharisee,[3] St. Paul closely follows Jewish tradition. Angels are numerous (*Heb.* 12:22). They are superior to man (*Heb.* 2:7); they are "ministering spirits, sent for service, for the sake of those who shall inherit salvation" (*Heb.* 1:14). The Mosaic Law was promulgated by them (*Gal.* 3:19; *Heb.* 2:2).

Like the inspired writers of the Old Testament, the Apostle speaks of various classes of angels. In *Eph.* 1:21 he mentions Principalities, Powers, Virtues, and Dominations. Thrones, Dominations, Principalities, and Powers are referred to in Colossians (1:16). The voice of an archangel will summon the dead to rise (*I Thess.* 4:16).[4] The devil is called "the prince of the power of the air about us" (*Eph.* 2:2).[5] Principalities and Powers may be evil as well as good spirits (*Col.* 2:15; 1:16-18).

THE EPISTLE TO THE COLOSSIANS

This letter is of supreme importance in any discussion of St. Paul's views on angels. It was occasioned by a peculiar heresy which was prevalent in Colossae.

The Christian converts were for the most part converts from the ranks of the Gentiles,[6] but the false doctrine found among them was a peculiar Judaic syncretism. From Judaism came the

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imposed a similar prohibition on the Sethites. These latter violated the precept, and all men became corrupt. God then decreed the flood. See P. Jouon in *Recherches de science religieuse,* XXIX (1939), 108-14; also J. Coleran in *Theological Studies,* II (1941), 488-510; and D. Poulet in *Catholic Biblical Quarterly,* II (1942), 293-302.

[3] "Paul, knowing that part of them were Sadduccees and part of them Pharisees, cried out in the Sanhedrin, 'Brethren, I am a Pharisee, the son of Pharisees; it is about the hope and the resurrection of the dead that I am on trial.' And when he said that, there arose a dispute between the Pharisees and the Sadduccees, and the multitude was divided. For the Sadduccees say that there is no resurrection, and that there are no angels or spirits, whereas the Pharisees believe in both" (*Acts* 23, 6-9).

[4] Whether St. Paul holds that there are nine choirs of angels, or whether some of the above names are synonymous, we do not know. St. Gregory asserts that there are nine (*In Evangelia homiliae* 2, 34, 7 [*MPL,* LXXVI, 1249]). Following him and Dionysius the Areopagite, St. Thomas adopts the same view (*Sum. theol.,* I, q. 108, a. 5, 6). As we now know, the works attributed to Dionysius are spurious. They appeared first some time after 482 and probably in Syria (P. Godet in *DTC,* IV, 432).

[5] Our Lord also called the devil "the prince of this world (*John* 12:31).

[6] F. Prat. *La théologie de Saint Paul,* I (20th ed. [Paris, 1930]), 335.

peculiar practices and ceremonies (2:16), while the pagans furnished the ideas, a sort of philosophical veneer (2:8).

Jews were numerous in the valley of the Lycus. Like many Jews of the Dispersion, they tried to adorn their religious beliefs with philosophical speculations. Circumcision was not a burning issue among the adversaries attacked by St. Paul, for in the epistle we find no vehement protest against it, as in the case of the Galatians. The distinctive feature of the heresy was a false cult of angels. The worshippers were apparently promised perfection and wisdom, for this was a feature of syncretic sects.

The ideas and practices of the devotees the Apostle calls στοιχεῖα τοῦ κόσμου (2:8; 20). These are rudimentary notions suited to the infancy of the human race, a preparatory course to the more lofty divine plan. As soon as He appears in whom are all the treasures of wisdom and knowledge, these pale lights disappear like shadows. All teachings are according to Christ (2:8). Christ has blotted out the decree against us, and conquered the demons (2:14-16).

In him is the "fullness (πλήρωμα) of the Godhead" (2:9). "It has pleased God the Father that in him all his fullness should dwell" (1:19).

Πλήρωμα was probably a term used by the innovators at Colossae, for the Apostle introduces the word with no explanation. He seized upon the term and gave it an orthodox meaning, just as St. John took the word λόγος, a term held in high repute in philosophical sources, and made it Christian.[7] Colossians 2:9 expresses the same thought as John 1:14.

> In him were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominations, or Powers. All things have been created through and unto him, and he is before all creatures, and in him all things hold together.[8]

Here the correct relationship between Christ and the angels is established. *In him were created.* The entire angelic hierarchy, so highly esteemed by the Colossians, have been created in Him. He is the exemplary cause of creation and the first cause and the final end of all creatures. *All things have been created through and unto him.*

[7] On St. John and the Logos, cf. J. W. Moran in *AER*, CXVIII, 5 (May 1948), 358-65. [8] *Col.* 1:16-19.

The heretics at Colossae, however, held a twofold error: (1) matter is essentially evil, and (2) God cannot be attained immediately through knowledge and worship.[9] Therefore, angels should be adored.

Now in addition to what St. Paul wrote on Christ, he attacks these views from another angle. Some spirits, he says, are evil, not because they are material, but because they are opposed to Christ and to God's purpose.[10] Satan can transfer himself into an angel of light, therefore he is against the light.[11] The evil spirits are *in caelestibus,*[12] *aeris hujus.*[13] The devil is the prince of this air, i.e., he has influence in this mundane sphere. He is not chained to one place. In this he agrees with St. Peter, who says that Satan "as a roaring lion, goes about seeking someone to devour."[14] As we have seen, evil spirits may be Principalities and Powers.[15]

In regard to demons, St. Paul has three points which he shares with the Synoptics and with St. John: (1) they lack complete and perfect knowledge,[16] (2) they had an influence on the death

[9] J. Lebreton, *Histoire du dogme de la Trinité,* I (8th ed. [Paris, 1927]), 396.

[10] *I Cor.* 10:19-22; *I Thess.* 3:5, *I Tim.* 4:1. Pagan sacrifices are in reality offered to demons and put the worshippers in communion with them. "All of the gods of the Gentiles are demons" (*Psalm* 95:5).

[11] *II Cor.* 11:14. Light in St. Paul is associated with the just; God dwells in "light inaccessible" (*I Tim.* 6:16); the faithful are "children of the light" (*I Thess.* 5:5); they were once darkness, but now are light in the Lord, therefore, they should walk as children of the light (*Eph.* 5:8); they should "lay aside the works of darkness and put on the armor of light" (*Rom.* 13:12).

[12] *Eph.* 6:12.

[13] *Ibid.,* 2:2.

[14] *I Pet.* 5:8.

[15] *Rom.* 8:38; *Col.* 2:15.

[16] E. B. Allo in *I Cor.* 2:8 maintains that the evil angels did not pierce the secret of the Incarnation; they recognized Christ as the Messias who fulfilled the prophecies, but not as God. However, D. J. Saunders in *Theological Studies,* IX (1948), establishes, to my mind, conclusively that the devil perceived Christ's divinity. Father Saunders' argument is that our proofs from apologetics on this point are coercive, and that the devil has a keen intellect. What Satan did not realize was that Christ's death would also be His triumph (*Phil.* 2:7-10). Our Lord Himself tells us that the (good) angels did not know the day of judgment (*Mark* 13:32). Hence we may conclude that the evil ones do not. As for Christ's statement that the Son does not know the day of judgment, He is speaking of communicable knowledge. It was not a part of His messianic office to reveal this information.

of Jesus,[17] and (3) their power is now broken and will be crushed.[18]

As for the good angels, they are in heaven,[19] but they are not supreme,[20] Our Lord is superior to them,[21] they serve Him, their ministry is not natural but supernatural.[22] An example of this is the revelation given to Moses on Mt. Sinai.[23]

SPECIAL PASSAGES

There remain to be discussed a few passages. "The woman ought to have a sign of authority over her head, because of the angels" (*I Cor.* 11:10). "Do you not know that we shall judge angels?" (*I Cor.* 6:3). "Through him [Christ], he [God] should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (*Col.* 1:20).

The meaning of I Cor. 11:10 is clarified by the context. The Corinthian converts might say that all human beings are equal in the sight of God, therefore in the church assembly. That is true, says the apostle, with a difference. The order of grace follows the order of nature.

Women are men's auxiliaries. Adam was an image of God; Eve a direct image of Adam, and consequently an indirect image of God. Woman, therefore, should keep her place.

Among Orientals, women were veiled. The veil was not merely a sign of subjection; it was a token of honor. Wearing the veil, woman was respected and free from insult. Married women

[17] *I Cor.* 2, 8. Cf. F. Zorell, *Lexicon Graecum Novi Testamenti*, s.v. ἄρχων. Ἄρχων means ruler or prince. It is used to refer to the prince of the devils (*Matt.* 9:34; 12:24; *Mark* 3:22; 11:15). The devil is called the prince of this world (*John* 12:31; 16:11; 14:30; *Eph.* 2:2). "Satan entered into Judas" (*Luke* 22:3). "After the morsel Satan entered into him" (*John* 13:27).

[18] At the last judgment, the devil will depart into hell; there will be no more victims (*Matt.* 25:31). The Passion broke Satan's power (*John* 12:31; *Col.* 1:12-15). Christ will finally rule; the devil will be crushed (*I Cor.* 15:24 and 26). "The last enemy to be destroyed will be death." Death is from the devil (*Gen.* 3; *Rom.* 5:12 f.; *II Cor.* 11:3).

[19] *Gal.* 1:8. [20] *Heb.* 2:5. [21] *Col.* 1:16-18; *Heb.* 2:2.

[22] *Heb.* 1:14. [23] *Gal.* 3:19; *Heb.* 2:2.

among the Greeks wore the veil, which attested to the dignity of their state.[24]

Women, therefore, should wear the veil out of respect for angels, who are the guardians of the natural order and assist at worship and religious ceremonies.[25]

Some Rationalists, as Dibelius, Leitzmann, Reitzenstein and J. Weiss maintain that the veil is a magic defense against the covetousness of angels. They appeal to Gen. 6:4, which they maintain refers to sexual intercourse between angels and women. This, as we have seen, is false.[26]

How is it that Christians judge angels, as the Apostle asserts in I Cor. 6:3? All judgment is given to the Son (*John* 5:22, 27). The saints, members of the Mystical Body, will sit in judgment with Him, as they will rise with Him and be glorified with Him. They will share all the prerogatives of the Mystical Body, one of which is to sit in judgment.[27] In the context, St. Paul asserts that *a fortiori* the faithful should be able to settle their own disputes on petty matters, such as money or property.

We judge angels, but we have another close relationship with them. Through Christ God reconciles "to himself all things, whether on earth or in the heavens, making peace through the blood of his cross" (*Col.* 1:20). Before Adam's sin of disobedience, we were in a state of concord with the good angels. Now through Christ the previous status is restored.[28]

A final point. The "thorn in the flesh, a messenger of Satan" given to the apostle to buffet him (*II Cor.* 12:7) was not, as has been so often maintained, the sting of concupiscence.

The erroneous opinion is based on the Latin *stimulus carnis,* an inexact translation. The Greek σκόλοψ τῇ σαρκί, is a thorn in the flesh,[29] as our Confraternity edition translates it.

[24] ἐξουσία here, according to Zorell, means a woman's veil as a sign that she recognizes her husband's authority over her. *Nubo* signifies cover, veil, veil one's self for the bridegroom, marry.

[25] E. B. Allo, *Première Epitre aux Corinthiens* (Paris, 1935), *in loc.;* also J. Moffat, *The First Epistle of St. Paul to the Corinthians,* pp. 151 f.

[26] See note 2.

[27] Prat I, p. 123.

[28] Prat II (18th ed. [Paris, 1933]), p. 109.

[29] F. Zorell, *Lexicon Graecum* N. T., s.v.

Surrounded by Judaizing enemies, St. Paul would hardly have given them a chance to score on him by revealing that he suffered from concupiscence. No, the thorn was a sickness or infirmity. To the Galatians he wrote, "And you know that on account of a physical infirmity I preached to you formerly; and though I was a trial to you in my flesh, you did not reject or despise me" (4:13).

The malady must have been intense; the apostle compares it with a thorn. It must have been repugnant in nature, for St. Paul thanks the Galatians for not having turned from him in horror. Humiliating, too, it must have been, since in the context we see that it was given to him as an antidote against possible vainglory over the revelations accorded to him.[30] More than this we cannot discover.

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[30] *II Cor.* 12:7. H. Menoud holds that the reference is to anguish on the part of St. Paul because he was unable to convert his own people. *Studia Paulina in honorem J. DeZwaan* (Haarlem, 1953), pp. 163-72. It is true that the Apostle experienced extreme grief that he could not bring his fellow countrymen to Christ (*Rom.* 9:1-6), but the thorn to the flesh is some bodily affliction.

THE RECTORY AS A TEACHING INSTITUTION

During this month of June several hundred newly ordained priests will receive and will enter upon their first assignments in the sacerdotal ministry. Some of them will report for work in a branch of their own diocesan curia. Others will go to schools to act as teachers or as administrators. The great majority, however, will be fortunate enough to enter the parochial ministry.

Parish work is the central function of the diocesan priestly activity. As a member of the apostolic college, the diocesan bishop is responsible for the spiritual welfare and the government of a local church or congregation within the universal and supernatural kingdom of God on earth. He comes into contact with his people in the parishes that go to make up his diocese. Thus it is in and through these parishes that he carries out the commission he has received in Peter and immediately from the successor of Peter, to act as a shepherd, and to feed the sheep and the lambs of Jesus Christ. The priests who work for the people in the parishes are the bishop's helpers and instruments in the carrying out of the great responsibility which Our Lord Himself has imposed upon him.

To a great extent all of the other agencies, offices, and institutions conducted by the Catholic Church are meant to act as auxiliaries to the parishes. The various departments of the diocesan curia work primarily to aid the bishop to take care of his parishes, their priests, and their people. The regional high schools, the colleges, and the universities of the Catholic Church act to continue the process of Catholic education begun in the parish school. Even Catholic agencies of a wider scope, like the National Catholic Welfare Conference and its various departments, exist, in the last analysis, for the benefit of the individual parish and its *plebs Dei.*

Where, as in this country, the Church is no longer in the status of a missionary organization in the technical sense of the term, the actual and immediate work for the salvation of souls is carried on at the parochial level. The supernatural truth of Christian revelation comes to men in sermons and instructions given in parishes. The grace of God is granted to men and is increased in their souls through the administration of the sacraments and through the Mass, and through exercises of devotion in the parish itself.

And if, in the parish, the power of Our Lord makes itself felt more than anywhere else, it is likewise in the parish that the assaults of Satan are experienced and overcome. The sins that turn people away from God, and that could keep them forever away from the Beatific Vision, are forgiven in the baptismal fonts and in the confessionals of the Catholic parishes. The counsels by which men are helped to avoid the tragedy of sin are given to them, ordinarily, by priests in the parochial ministry.

In a country other than in a purely missionary status, the parish is thus the front line in the campaign for the triumph of Our Lord and of His teachings. The priest assigned to parish work is like a soldier actually in the line of combat. The other agencies, offices, and institutions in which priests exercise their ministry under the direction of their bishops and superiors can be compared to the staff headquarters and the schools set up by the army to aid the soldiers at the front. The young priest who is sent by his bishop into this front line activity of the true Church of Jesus Christ can well count himself fortunate. He is privileged to enter immediately into the work which others are called upon to aid more or less directly.

Yet we must not allow ourselves to forget that the newly ordained priest who reports to a rectory to take up his first assignment is manifestly and necessarily entering upon a second phase, and an essentially important phase, of his sacerdotal education. He would not be ordained had he not completed successfully the first part of his priestly intellectual and moral training, that given in the seminary or the university. That seminary training is absolutely necessary for him. Still he needs another sort of instruction and training if he is going to work successfully for our Lord in the parochial ministry or, for that matter, in any other individual function to which his bishop may assign him.

In his seminary classes the newly-ordained priest has received instruction in the various parts of the science of sacred theology and in certain auxiliary subjects. In this way he achieved a grasp of what we may call priestly science, sufficient at least to allow him to be ordained to the priesthood. From this training he has come to understand the content of divine public revelation so that he can set forth that doctrine accurately and adequately in his sermons and instructions. He has learned the nature and the effects of the

Church's sacraments and has been taught how to administer those he will be expected to administer. He has learned about the Sacrifice of the Mass, and he is able to offer the Mass properly. Through his instruction in moral and spiritual theology, he has found out how to administer the Sacrament of Penance, and how to guide the souls who will inevitably come to him for direction.

Furthermore, through his seminary training, he has learned to use the various exercises of piety which are requisite for him if he is to achieve success in the priesthood, since a successful priest must necessarily be a holy priest. He has studied and has practiced mental prayer. He has worked, under the direction of his spiritual father in the seminary, to eradicate the faults which threaten to destroy his spiritual life and to encourage and increase the love of God in his own soul. This instruction or learning, together with his ability to defend and to expound the true faith, is the intellectual resource he takes with him into the beginning of his sacerdotal ministry.

But, as he goes into the house where he will live with his brother priests, the newly ordained priest needs two other kinds of instruction to supplement what he has been taught during his years in the seminary or the university. The first of these is the practical art of the priestly ministry, parochial or otherwise. The second is the practical art, or the *prudentia caritate informata,* of the sacerdotal life itself. The men who are necessarily the professors of these subjects are the older men who live with him. If they do not exercise a genuine educative function with regard to their newly ordained colleague, they are not doing the work God obviously calls upon them to do.

It will be well to consider the second of these subjects taught in the rectory before the other, since it is more important objectively. The young priest who is entering upon his first assignment is a man who has just left the seminary. There, over a period of several years, he has been in a situation in which the means for advancement in Christian virtue were not only made available to him, but even given to him directly. They were put before him in such a way that he could hardly help using them.

Thus, he was not merely told that a priest or a seminarian should have a spiritual director, but a spiritual director was actually assigned to him. He went to that man for spiritual direction several

times in the course of a month. Thereby he derived the benefits which God gives to souls through the process of this spiritual direction.

He was not merely taught what meditation is, and how to practice meditation, but he was one of the group gathered each morning before Mass for this most important spiritual exercise. The methods of meditation evolved by the masters of the spiritual life were explained to him, and the books written by the most accomplished students of the science of prayer were placed at his immediate disposal.

In the seminary the student inevitably was confronted with that preparation for Mass which is indispensable for the proper hearing or offering of this most holy sacrifice. He was likewise in a group which made its thanksgiving after Mass, to bring the benefits of the Mass into the works of the day that was to follow it. He was summoned to the chapel or to the prayer hall for the practice of the daily examination of conscience, apart from which there is generally no significant advancement in the spiritual life.

His classes in theology, particularly in dogmatic and spiritual theology, were like elements in a retreat. He heard and he studied the truths about the holiness and the power and the truth of God, and of the goodness and the greatness of his Divine Redeemer. Spiritual reading was something which he could not avoid.

Now the same exercises of piety which are requisite for the formation of a good seminarian are even more necessary for the activity of a good priest in any mission to which he may be assigned by God through the voice of his superiors. The good and successful priest of God needs to meditate. He needs to prepare for the celebration of Mass and to give fervent thanks to God after he has finished his Mass. He needs to examine his conscience daily. He must have spiritual reading and spiritual direction. He must recite God's praises worthily in his saying of the divine office.

In the ordinary course of events, the newly ordained priest is going to be influenced very strongly in this direction by the men with whom he associates in his first assignment. If he finds himself among priests who teach him (obviously more by way of example than by explicit direction) to value and to use the means for the continuation of and advancement in priestly piety, he will be inclined to value and to employ these benefits himself. Other-

wise there will inevitably be a tendency on his part to consider these things as in some way restricted to the seminary, and to imagine that they are somehow less important in the world of the sacerdotal ministry. This tendency, if followed, could lead to the ruin of a priestly life. And the tendency will inevitably exist where there is not a genuine educational process in the rectory to combat and to destroy it.

The priest in charge of the rectory or the sacerdotal community in which the newly ordained priest is placed is primarily responsible for this work of education. The obligation is also incumbent upon all the older men who come into intimate contact with their newly ordained confrere. The instruction and the formation these men are called upon to give is something just as valuable as that given in the seminary.

Any man who has lived a good many years in the priesthood knows how instruction of this sort can be imparted effectively. This definitely is not done by an attempt to make the rectory into a kind of imitation seminary. The rectory (where there are two or more priests in residence) is itself a priestly community. If it is to be successful, it must be a means, not only for the parishioners, but also for the priests who dwell in it, for the perfection of the spiritual life. It must engender an atmosphere of sacerdotal charity. Life in that rectory must be geared to influence the priests therein to advance continually in the love of God and in the zeal of the priesthood.

It is precisely in the forming and in the perfecting of this atmosphere of charity that the rectory, or, to be more exact, the older priests in it, can contribute decisively to the education and to the spiritual advancement of the newly ordained priest. Among the ingredients that enter into the composition of this atmosphere, we may mention a spirit of reverence or seriousness, a lively interest in the intellectual concerns of the priesthood, and, of course, a spirit of charity.

It would certainly seem that today there are some factors actively militating against the formation or the existence of a proper spirit of reverence among Catholics, and even among priests. Among these factors is the present craze for "clerical" or "religious" cartoons, drawings and captions which are supposed to bring out the "human" characteristics of men and women in ec-

clesiastical life. Some of these cartoons are, to put in mildly, in abominably bad taste. But, even in cases where the individual drawings and captions are not too objectionable, the tendency they represent is inclined to be harmful.

Obviously humor has its place in every life. In the rectory, as well as in the seminary or anywhere else, you will encounter situations that are genuinely funny. Still, spontaneous reaction to a ludicrous situation is one thing, and a continued tendency to regard ecclesiastical life itself as filled with mirth-provoking aspects is quite another. We must not lose sight of the fact that humor and ridicule are only a hair's breadth apart. The man who habitually tends to regard individuals or offices within the Church, or some incidents related in second nocturns, as funny is not far from the position of those who seek to ridicule the Catholic Church by trying to stir up laughter at what the Church is doing.

Humor and ridicule stem from definite attitudes. Ordinarily men tend to see as funny or as ridiculous parts and aspects of movements or things for which they have no great regard. The "comedians" who try to arouse laughter by some misplaced or twisted situation from Holy Scripture are, usually, people who do not accept the Scriptures as the inspired word of the living God. The individuals who poke fun at Communist big-wigs are not customarily accepted as advocates of Communism.

If a man really lives in the light of divine faith, he will ordinarily not regard the things of the faith or of the Church as particularly humorous. The Catholic Church, after all, is the Mystical Body of our Crucified and Divine Redeemer. The work of the Church is the most serious that could be conceived, it is the effort directed and initiated by Our Lord dwelling within it, toward the glory of God to be achieved in the eternal salvation of men for whom He died on the Cross. Failure on the part of any individual engaged in the work of the Church is eminently regrettable. It is not particularly funny.

It is easy, even tragically easy, for one who is privileged to be a priest of Our Lord to lose or at least to lessen his practical appreciation of the sacredness and the perfection of the life to which he has been called. It is even easier when the young priest finds himself among associates addicted to levity on the subject of the sacerdotal life. That levity (the *legerté* so heartily denounced by

the old Sulpician masters of priestly spirituality) does not, of course, approach the malice of sin in itself. It can, however, have poisonous effects.

It is important to note that, when a young priest comes into a rectory in which the atmosphere is marked by deep reverence for and seriousness about the sacerdotal life and all of its concerns, he definitely does not come among men lacking in a sense of humor. Most frequently quite the opposite is the case. Ordinarily the men who are most careful and respectful about things which are either sacred in themselves or intimately connected with sacred things are precisely the individuals who can appreciate what is genuinely funny. As might be expected, the sense of humor is usually strongest where there is some sense of spiritual balance. The men who realize what is not funny, what should not be the object of levity, are ordinarily those who see most clearly what is ludicrous in the world around them.

The rectory fulfills its educational function, likewise, only when there is manifest within it a real interest in the intellectual concerns of the priesthood. Men who really love the priesthood and its work will inevitably tend to read and to discuss writings that have to do with that work. It would be as idle to expect a household of priests to live together without books and magazines dealing with their studies as to imagine that a group of physicians would live together without medical literature.

In the intellectual atmosphere of a good rectory, the newly ordained priest will find available to him the doctrinal statements, even the most recent ones, of the Holy Father. When the Sovereign Pontiff speaks out in his encyclical letters or in allocutions on doctrinal subjects or on points of interest to the members of the Church, he has a right to expect that his priests will take the trouble to study his teachings carefully. The newly ordained priest can properly continue his sacerdotal education in a rectory where these documents are not only available, but are the subject of study and discussion.

Obviously in a good rectory the newly ordained priest will also find Catholic books, even and especially contemporary Catholic books, and a love of Catholic writing on the part of his older confreres. And from these older brothers in the priesthood he will gain practical knowledge of the different attitudes a man must

adopt toward authoritative and non-authoritative writings in the Church. What the Roman Pontiff or the Holy See sets forth for the universal Church of God is authoritative for everyone. What a diocesan bishop teaches in his own diocese is authoritative for the people over whom he is placed. What others write, on the other hand, is not authoritative.

Thus, when the priest studies a document like the *Si diligis* or the *Magnificate Dominum,* it is definitely his business to see exactly what the Holy Father has taught, and to adopt this teaching as his own doctrine. But when he reads the teaching of some private theologian in a book or a magazine, it is his business to find out what the writer is saying, and then to decide whether or not this teaching is acceptable to him. In making this decision, he has no right to be guided by prejudice or by fashion. He, as a priest, occupies far too important a position to allow himself to be led by the force of anything other than theological evidence. The rectory accomplishes its mission in the field of priestly education when this theological evidence is considered and insisted upon.

The young priest would be naive indeed if he were to imagine that, merely by reason of the fact that he has completed his seminary course, he has a sufficient grasp of the science of sacred theology. If he were naive in this way, the company of his older fellow priests in a good rectory would quickly disabuse him of this delusion. Theology, like any other science worthy of the name, is not something which men can grasp sufficiently merely by going through a complete course in it once. In theology a man studies to gain some understanding of the divine mysteries. Much of the light of theology comes precisely from a consideration of the interrelations of those mysteries. Such is the nature of this science that almost inevitably, whenever the study of some treatise is taken up again, a man's knowledge is profoundly enriched by the comparison of what he is studying directly with some other aspects of divine truth that he had not previously considered in this precise light.

Both by example and in conversation, the new priest will learn from his older brothers in his rectory that the preaching of any sermon or the giving of any instruction demands the study of sacred theology. He will come to realize that the people to whom he is going to talk are men and women for whom Our Lord died

on the Cross. He will come to a practical appreciation of the fact that only the very best in the doctrinal part, as in every other portion of his ministry, is good enough for these people. He will come to know the full meaning and the consolation of the position of an ambassador of Christ, charged with the responsibility and the privilege of giving these people accurately and clearly the doctrine which Our Lord Himself teaches in the Church which is His Mystical Body.

Ultimately, of course, the rectory acts as an agency of priestly education in and through its practical insistence on the spirit of charity. The young priest should live with priestly associates who are motivated by the supernatural love of friendship for God in their dealings with the people of the parish, with their ecclesiastical superiors, and with each other. If this young man is to receive the proper sacerdotal formation he must find in his associates in the rectory an anxiety to work for the spiritual welfare of the parishioners. Men who are truly guided by charity are not acting out of any routine. They know precisely what it is they want to accomplish. They work carefully and well so that the people for whom they are responsible may have the eternal life of grace, and may have it more abundantly. That ultimate intention determines them to labor with all of the effectiveness that human effort and the power of prayer can give them.

In the rectory the new priest will be able to see clearly the function of his superiors in the Church. In the life of the parish itself he will find himself burdened with a responsibility which was never his as a seminarian. And he will be able to realize and appreciate that the authority of his human superiors in the Church is, in the last analysis, based upon their own responsibility. It is a responsibility in which he shares.

After all, when Our Lord gave the power of jurisdiction over the entire Church to St. Peter, it was in an act by which He imposed a tremendous responsibility upon His Vicar. He charged him with the duty of feeding, of acting as a shepherd towards, His lambs and His sheep. The men who exercise the power of jurisdiction in the Church today do so because they are the men whom God Himself has made responsible for the spiritual care of their people.

A good rectory will train a newly ordained priest to appreciate and to love that charge which Our Lord has deigned to give to the leaders of His Church. It will make him see how it is at once his duty and his privilege to assist in this work of Christ for the people of Christ by aiding, with all the power at his command, in the task of his superiors. It will make him look to those superiors as the men charged with the task of working for his own spiritual welfare, and also as men whom he is privileged to help in the work of caring for the people of God.

In and through that insight the newly ordained priest will be trained and instructed in his rectory in a genuine love of the priesthood and of his brother priests. He will learn to see these men, not merely as pleasant companions, but as those with whom it is his joy to associate in doing the work of Christ among His people.

The young priest would be naive indeed were he to imagine that the lesson of charity is something easily learned. After all, the New Testament as a whole, and particularly the Gospel and the Epistles of St. John, repeats over and over again the divine injunction that we should love one another. The Holy Scripture does not bother to insist so strongly upon any duty that comes easily. The fact of the matter is that in any company or in any circumstances a man who is not animated by an affection of charity for the Triune God can very easily find occasions for faults against fraternal charity with regard to his associates. This holds true in the priesthood, as well as anywhere else. A priest who does not live a life of prayer can manage to find means and excuses for disliking the very men with whom he lives, the men with whom it is his privilege to associate in doing the sacerdotal work of Christ within His Church. And it is only by living the life of prayer, only by seeking and striving for genuine holiness, that a man will nourish his charity to those who are most intimately his neighbors, his own brother priests.

The rectory must also be the school of what we may call the art of the priesthood. The newly ordained priest who enters his rectory, or who enters any other house to live with his sacerdotal confreres, is starting a work which his associates know and which he does not. There are principles of parish work, and they are set forth in the various manuals of pastoral theology. But the

principles of parish life are not at all the same thing as the work for Christ in this particular parish or in this particular school or office. In the rectory or in the priestly house to which he is assigned, the newly ordained priest will learn to do his daily work in the priesthood.

It is definitely the business and the responsibility of the older priests in the rectory to see to it that their young brother in the priesthood learns to work most effectively for our Lord in the particular task to which he has been assigned. Ours is not a mediocre calling. We are commissioned to serve a Master who deserves and who must receive the very best efforts we can make. The most effective way of laboring for Our Lord in the particular assignment to which the new priest has been called: this is the basic art of priestly activity which the newly ordained priest should learn in his rectory.

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Answers to Questions

RIGHT OF THE AGED TO PUBLIC AID IN SICKNESS

Question: Recently a debate occurred in a Canadian town as to whether or not the municipality is bound to provide elderly persons, dependent on public aid, with such means of prolonging their lives as blood transfusions, expensive operations, etc. What would be the verdict of Catholic theologians on this question?

Answer: It is acknowledged by theologians that a person has no obligation in charity to provide one who is destitute of funds with extraordinary means of prolonging his life (cf. Regatillo-Zalba, *Theologiae moralis summa* [Madrid, 1954], I, n. 913). In other words, even a very rich person would not be bound in charity to give a large sum of money in order to save the life of a poor man who will otherwise die. Since one is not bound to provide extraordinary means to prolong his own life, he is not bound to provide them for others.

In the case proposed by our correspondent there is question of the obligation of those in public office to provide for citizens out of the public funds, so that distributive justice, and not only charity, is involved. Nevertheless, I believe that *per se* there is no obligation on the part of the state to spend money from the public treasury to provide extraordinary means of prolonging life for those dependent on state aid. If such means were provided for all who ask them, the burden of taxation on the citizens would be very great. I say that *per se* there would be no obligation, because *per accidens* there could be such a duty—for example, if the number of destitute persons in the public hospitals is very small, and the funds available for their needs are abundant. Similarly, there would be an obligation to use extraordinary means for preserving the life of a person very useful toward the common welfare.

The particular means mentioned by the questioner would reasonably be regarded as extraordinary means, I believe, if (as seems to be supposed) they will keep the old folks alive only a com-

paratively short time. In view of the fact that the proportion of elderly persons is increasing, this problem is bound to become a practical issue in many places in the near future.

THE UBIQUITOUS ANAESTHETIST

Question: In a certain hospital, where several surgical operations are sometimes performed at the same time in different rooms, it is customary to employ only one expert anaesthetist, who goes from room to room, starting the process of anaesthesia, but then leaving one of the student nurses to continue it. This procedure is profitable to the hospital, since only one anaesthetist is paid, while the hospital charges each patient the full amount for the anaesthesia. What is to be said of the morality of this procedure?

Answer: The process as described by the questioner is gravely sinful on the part of the hospital authorities. The administration of anaesthesia is a very important procedure, which could cause death if not properly done. Hence, the entire process should be performed by an expert. To commit any part of it to one who is not sufficiently experienced is a deplorable and grave violation of justice on the part of the hospital authorities, and they are responsible in conscience if any harm comes to a patient in the course of the operation because the professional anaesthetist was not present. Of course, it is also a sin against justice to charge a patient the full fee for the anaesthesia, and not give him full service in return. It is sincerely to be hoped that our questioner did not have any Catholic hospital in mind.

THE RIGHTS OF A RELIGIOUS

Question: A nun has received permission to be treated for an ailment. The superioress asks the doctor to tell her the nature of the sickness, and receives the answer that by virtue of his obligation of professional secrecy the doctor must regard the matter as confidential. The superioress tells the doctor that by her vow of obedience the religious has renounced the right to secrecy in this matter. Is the superioress correct?

Answer: Per se the religious has a right to have the nature of her ailment kept secret by the doctor, so that the superior has no right to the knowledge. For the religious profession does not involve the renunciation of the right to privacy regarding one's own bodily condition. *Per accidens* the superior would have a right to be informed of the precise nature of the malady and of the remedy which the doctor considers necessary. Thus, if an operation were to be required at the expense of the community, she should know what is the sister's ailment, the hope of success and the amount of money that will be entailed. Again, if a sister were afflicted with a contagious disease that might injure the other religious, the superior should know the facts so that she may take measures to prevent the spread of the malady. Since in certain circumstances sickness may justify a religious community in dismissing one who is temporarily professed before final vows are taken (Can. 637), the superior has the right to know if such circumstances exist in the case of a sister who has only temporary vows. It seems hardly necessary to add that even when the superior lawfully finds out the nature of a sickness that is afflicting one of the sisters, she may not communicate the information to those who have no right to it.

DUTIES OF HOSPITAL NUNS

Question: In some hospitals conducted by religious women the sisters have no time to visit the sick because they are entirely occupied in administrative work. What is to be said of this method of conducting a Catholic hospital?

Answer: It is an unfortunate state of affairs when sisters who are pledged to assist the sick and the dying perform this task only indirectly, by performing only the administrative tasks of the hospital. Of course, there must be some to perform this latter type of work; but, if possible, there should always be others who will visit the sick, to encourage and assist them spiritually. It should be regarded as a normal procedure in every Catholic hospital for every patient to be visited every day by one of the nuns. Most patients expect this in a hospital cared for by religious.

Of course, at times the number of nuns in charge of a hospital is small, so that it is necessary to employ a large number of lay nurses. But the sisters should never forget that the ideal exercise of Christian charity includes personal attention, particularly of a spiritual nature, to those in pain and suffering.

FRANCIS J. CONNELL, C.SS.R.

DESECRATION OF CHALICE

Question: Is there any worth to the statement that the chalice of a deceased priest must be re-consecrated simply because it was placed in his hands while he lay in state in the church? This story was propounded very emphatically by a visiting priest present at a recent funeral. Do you know of any decree concerning this matter?

Answer: The Code of Canon Law states that the chalice loses its consecration by alterations or deteriorations which change its original form and render it unsuitable for its proper purpose; or by exhibition for public sale or auction. All this implies a serious break rendering the chalice unsuited for Holy Mass. We are not aware of any regulations concerning the case suggested by our inquirer, making a chalice unsuited for the divine service for which it is intended. While the problem is mentioned we might add that we sincerely hope our fellow priests will discourage funeral directors from following the custom of placing the chalice in the hands of a deceased priest. The chalice might well be placed on a small table near the casket but we ought to draw the line at this point.

FUNERAL CANDLES

Question: Recently in a session of the clergy the problem of candles around the casket came up for discussion. Just what is the exact number required?

Answer: The law does not specifically state how many candles are required around the coffin. Fr. J. O'Connell directs that "four or six candles of unbleached wax, in tall standard candlesticks are generally used" and bases his opinion on what the *Caeremoniale episcoporum* says on this point.

WAY OF THE CROSS

Question: In a recent issue of your magazine I got the impression that it is essential for gaining the indulgences of the stations that the priest and servers move from station to station. It is my understanding that in some large churches the crossbearer and two acolytes move around the church while the priest stationed in the pulpit using the sound system leads meditation and prayer.

Answer: Father Bonzelet states that "if the priest cannot be understood on account of the size of the church or other conditions, it is permissible that one priest recite the prayers from the pulpit or some other suitable place while another priest accompanied by the two clerics or servers moves from station to station." He also adds another note of interest to our inquirer. "By special indult, in some dioceses it is sufficient if the priest leads the prayers from the pulpit while the faithful simply rise and genuflect in their places for the respective stations."

ALTAR CRUCIFIX

Question: There is a tendency nowadays to supplant the traditional crucifix of many centuries with one showing Christ arrayed in vestments. Christ did not die on the Cross clothed in vestments. Some time ago I read that the Holy Father does not approve of such crucifixes. Is it proper to have a crucifix on the altar during the Holy Sacrifice showing our Blessed Saviour as He did not appear on Calvary?

Answer: Father O'Connell in his recent book, *Church Building and Furnishing,* states that "to want exclusively 'crucifixes that do not represent the bitter sufferings of the Divine Redeemer' is censured by Pius XII in *Mediator Dei,* but this does not mean that the medieval crucifix, depicting the triumphant Christ, is excluded. A too realistic crucifix is not favoured, as it tends to

obscure the divinity of Christ and the victory of the cross. The ideal crucifix expresses the resignation, nobility and serenity of the Crucified, inviting sorrow, confidence and love." The cross should be a large one and in proportion to the size of the church and altar, clearly visible to the priest and the people. We must remember that the altar cross should command attention because it is not merely an accessory but the principal thing on the altar.

WALTER J. SCHMITZ, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1905, contributed by Mr. George Herbert Wells, organist at Holy Trinity church in Washington, D. C., is entitled "The Repertoire of the Liturgical Choir." The writer proposes as the first type of music that should be in the repertoire of the liturgical choir the Gregorian chant, though he also advocates polyphonic music and some modern compositions. He regrets that some believe it necessary to edit liturgical chants in modern rather than Gregorian notation.... Fr. Francis C. Kelley, writing on "Church Extension," makes a strong plea for co-operation on the part of Catholics toward supplying the needs of poor missions, and suggests a Catholic Church Extension Society (a project which has become one of the most effective organizations in our land for the spread of the faith). . . . Fr. John A. Butler, in his article "Origin of the Douay Bible," gives an interesting account of the English College at Douay, that supplied priests for England for more than two centuries, and also of the great work done by the priests of the English College in the translation of the Bible between the years 1579 and 1610. . . . A translation of the Encyclical of Pope St. Pius X on the teaching of Christian doctrine is given in this issue, together with a brief editorial comment. . . . In the Analecta we find the Latin *Motu proprio* of the Sovereign Pontiff, determining the garb and the privileges of the various classes of monsignori, especially protonotaries apostolic. . . . In the Studies and Conferences a letter appears from Fr. F. G. Lentz, of Macomb, Ill., deploring the increase of mixed marriages. . . . The proper pronunciation of the Latin word *mihi* is discussed, the solution being given that it is not *mickee or meekee,* "but *mihi,* with the rough breathing of the northern tongue." . . . Joseph L. Early, of St. John's Seminary, Brighton, Mass., writes on "The Missionary Spirit among Seminarists."

F. J. C.

Analecta

The encyclical *Ad Sinarum Gentem* of His Holiness Pope Pius XII addressed to the Chinese on Oct. 7, 1954, appears in the January issue of the *Acta Apostolicae Sedis* for 1955. The Holy Father recalls to mind the fact that three years previously he wrote another encyclical expressing his feelings for them and with them in their spiritual distress. In the present letter the Pope paternally exhorts the Chinese to maintain strength and faith in their present trials. He assures the Chinese Catholics that he joins with them in a prayer to the Almighty that peace will soon be restored to their Church.

So many articles and comments appear today on the subject of co-existence that the words of His Holiness addressed to the world on Christmas eve seem particularly apt to be mentioned. The general theme of the Pope is a message of peace to the world. Reviewing his pontificate, he points to the early years of actual war, then to the agonizing state of uneasiness and danger called by the world "cold war," and now, in his sixteenth year as Pope, he observes a lessening of tension today in a period which has been somewhat ironically called the period of "cold peace."

"Cold peace" stands for the co-existence of various peoples based on fear of each other and on mutual disillusionment. It is not the tranquillity of order of St. Thomas, but a provisional calm conditioned by fear and the calculations of present strength with no common purpose that is right and just. Certainly it falls far short of the peace of Christ.

The principal foundation of the present state is fear. The peoples of the world can be divided into two camps which do not live together: they co-exist. War is the only expedient for subsistence and regulating international relations. This present co-existence in fear has only two prospects before it: either it will raise itself to a co-existence in fear of God and genuine peace, or it will shrivel more and more into a paralysis of international life.

In the field of economics the Pope observes that the world is also divided in thought with people placing too much trust in man's own ability to achieve peace. Some see in economics man's

ability to liberate human life from all privations and evils, thus effecting a kind of self-redemption. On the other hand there are those who see the achievement of peace through free exchange. The Pope indicates the necessity for a conviction that economic relationships between nations will be factors for peace insofar as they will obey the norms of the natural law, will be inspired by love, will have due regard for other peoples, and will be sources of help.

The Pope laments the co-existence of error in the world regarding national life and nationalistic policies, the former to be cherished and promoted, the latter being the seed of rivalries and the fomenter of discord. The only solution for unity is a love and pursuit of the liberty willed by God and in accord with the needs of the common good, an ideal of the natural law as the foundation of an organization of the state and of states. Opposed to this ideal for peace there is the illusory ideal of an earthly paradise to be attained as soon as a determined form of social organization shall be realized. For a Europe thus divided, the return to her unity and greatness can only be found in a return to God and Christian ideals.

The bridge between the two groups of peoples in the world can only be laid on the foundations of the people themselves and truth, on the recognition of absolute truths and the existence of moral obligations in social life. With one group truth is forcibly suffocated, while in the other it is silenced through the excessive timidity of the people in proclaiming their worthy desires. Statesmen should be more courageous in foiling the maneuvers of the obscure forces trying to establish power hegemonies. Racial minorities without strength to defend their supreme possessions must not be sacrificed in favor of nationalistic interests.

All Christians, Catholic lay people and priests, are directed by His Holiness to look on the truth they have inherited as the talent of the Gospel story. It is not to be buried but given to the world. There must be a return to the crib of sincerity, of truth and of love, where the only-begotten Son of God gives Himself to men, in order that humanity may know again in Him its bond and its peace.

The February issue of the *Acta Apostolicae Sedis* contains an Instruction from the Sacred Congregation of Religious which will

be appreciated by all ecclesiastics. Recognizing the need for the assistance of religious priests in the apostolate of the military personnel this Instruction establishes norms for priests so engaged so that their sacred ministry can be fruitfully pursued without sacrifice of any of the exigencies of the religious life. Because of the importance of this document it is presented here in full.

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THE SACRED CONGREGATION OF RELIGIOUS

Instruction

Regarding Religious Priests Who Are Military Chaplains

Since it often happens that priests from the diocesan clergy are not sufficiently numerous, it is necessary for Military Vicars to call upon religious and members of societies living in common to exercise the sacred ministry of the priesthood in behalf of the military personnel.

Certain Legates of the Holy Father have inquired whether this Sacred Congregation has established any regulations and laws in this regard.

Now in the Instruction of the Sacred Consistorial Congregation concerning Military Vicars, which was approved by the Holy Father and published on April 23, 1951 (*A.A.S.*, 43-1951, p. 564), it is prescribed: "Good and experienced priests, even from the ranks of religious, are to be chosen for the office of military chaplain, keeping intact, however, whatever particular norms for religious chaplains have been established by the Sacred Congregation of Religious, and these religious are to be assigned in so far as possible to posts where there is a house of their particular institute."

Thus the Sacred Congregation of Religious which is attentive to and zealous in its duty to watch over the perfection of these priests determined to publish this Instruction by means of which principles will be presented for the safe undertaking of this office and norms will be established for its holy and fruitful fulfillment when it has to be undertaken.

Article I

The Appointment, Removal, and Supervision over Military Chaplains Who Are Religious

1. The office of military chaplain which cannot be exercised by a religious priest while he remains in his own religious house observing

the elements of the common life, but which obliges him on the contrary to spend practically his entire life away from the community in a military and secular fashion, is not to be undertaken by the religious priest unless a true necessity exists, namely, when there are not sufficient chaplains from the diocesan clergy.

2. The appointment of religious to the office of chaplain, as well as their removal, is governed completely by the canonical norms and regulations for the appointment and removal of religious pastors (can. 456, 454, § 5, servato art. III, 1); supervision over these chaplains and their correction pertains to the Military Vicar and the religious Superiors according to the norm of canon 631 and the Instruction of the Sacred Consistorial Congregation.

3. By the term *local Ordinary* in this matter the Military Vicar is to be understood.

4. In view of the particular circumstances in which such a ministry must often be exercised, the religious Superior should not impose this office on anyone against his will unless he does so with deliberation and in view of quite weighty reasons.

Article II

Qualifications for the Office of Military Chaplain

It is a matter of conscience in peace time for those upon whom the choice of religious for the office of chaplain rests to select religious:

(1) who have attained the thirty-fifth year of age, or in case of true necessity, who have completed at least the thirtieth year of age, provided that in this latter instance the individuals show signs of greater maturity;

(2) who are outstanding for doctrine, piety, and the religious spirit, and who are not motivated to undertake this office by a love of false liberty.

Article III

The Duration of Military Service

1. The Religious who are military chaplains may be removed for just reasons by the Military Vicar or the religious Superior. The religious Superior must arrange the matter at an opportune time with the Military Vicar in order that no difficulty arise with the military authority nor any detriment result to the apostolic work by reason of the removal.

2. Religious should not be appointed as chaplains for a period longer than five years, and during that time, the consent of the Superior must be renewed every two years.

3. The religious priest shall not undertake the office for a second term unless he has voluntarily and humbly submitted himself to perfect religious observance for several months at least in a religious house. The Superior may in conscience dispense from this obligation subjects, especially those who during the course of their military service have not been completely deprived of the benefit of their religious community.

Article IV

The Religious Status of the Chaplain

1. The religious priest who is a military chaplain is not to be considered as one who is exclaustrated (can. 639), but rather while he is serving his term he is to be considered among the group of those religious who, while subject to their superiors, are lawfully absent from the religious house by reason of their sacred ministry (can. 606, § 2).

2. Since religious military chaplains are lawfully absent from the religious house, they enjoy all the rights and privileges of their particular institute and they may retain or undertake those offices in their community which are not juridically or actually incompatible with their office of chaplain.

3. The religious military chaplain is obliged by the profession of his vows to God and bound by the obligation of observing them faithfully at all times. He does not cease to be bound by the Rule, Constitutions and the prescriptions of the life which he has professed in so far as these are compatible with his status and office.

Article V

The Religious and Sacerdotal Observance of the Military Chaplain

1. Regarding the priestly observance of the chaplain, the religious must keep before his eyes the Instruction for Military Vicars given by the Sacred Consistorial Congregation on April 23, 1951 (*A.A.S.*, 43, p. 562).

2. Major Superiors must give their subjects assigned to the important office of military chaplain letters of obedience in which the matters regarding religious discipline which are herein commanded shall be applied according to their particular conditions and places, and, if it be deemed opportune, even be prudently enlarged.

3. Care shall be especially taken that each Chaplain be assigned to a house of his particular institute and the Superior of this house shall have the material and spiritual care of such a religious.

4. When in the judgment of the proper major Superiors it happens that the number of religious subjects assigned as military chaplains appears to demand it, a special office representing the province or

the region or particular nation can be instituted whose function will be to provide under the supervision of the Superiors, for the spiritual, intellectual, and material wants of the chaplains, thereby assisting the work of the local Superiors or partially fulfilling the office of the latter.

5. It is also particularly desirable that the Military Vicar shall associate to himself one or more religious military chaplains for counsel to himself and to the members of the religious communities in the service.

6. (a) Religious Superiors shall personally or through the Office mentioned above (n. 4) see to it, and it is likewise recommended to the Military Vicars, to arrange that religious chaplains shall be assigned to those areas or stations where there is a house of the particular religious institute.

(b) If it can be arranged, religious chaplains shall stay at night in a house of their institute, or if this is not possible, they shall stay in another religious or pious house.

(c) Religious Superiors shall constantly admonish their chaplains to use diligently the prudent norms and timely safeguards expressed in the Constitutions, Rules or Statutes regarding the preservation of chastity.

(d) Religious Superiors shall frequently and opportunely inquire of the Military Vicar how the particular religious chaplains of their institute are conducting themselves, and if need be, they shall co-operate with him both in warding off dangers to the religious chaplain and in effectively persuading him to a careful performance of his office.

7. (a) The religious chaplain is to understand clearly that he is under the authority of his religious Superiors in the same manner as religious who are assigned to the administration of a parish. In this matter, keeping in mind the rights of the Military Vicar, the entire religious and sacerdotal life of the chaplain is subject to the supervision, visitation, and judgment of his Superiors. The religious chaplain is opportunely to seek and obtain needful dispensations and faculties pertaining to his religious life. He may also, according to the prudent judgment of his Superiors, follow the Ordo for the recitation of the Divine Office and celebration of Mass which has been established by the Military Vicar (Instr. S.C. Consist., n. VII).

(b) At times determined by his Superiors the religious chaplain is to render an account of income and expenses to his immediate Superior so that the religious poverty of the chaplain may be thus kept intact.

(c) The income which he receives and which is not necessary for his use or obligations is to be turned over to his religious Superior

according to the norm of canon 594, § 2, taking account however of any regulations that may exist either by law of the land or Military Vicar regarding financial obligations incumbent upon the chaplains among themselves.

8. (a) There should be constant correspondence between the religious chaplain and his Superiors.

(b) As often as the Superiors can, they should come to see the chaplains or see to it that others come in their name.

(c) Superiors should take care that the members of the institute, especially of that house to which the chaplains are assigned, as well as members of the houses situated in the area where the chaplains are dwelling, visit the chaplains, invite the chaplains to visit them, and always show fraternal charity. They should freely fulfill the same obligation of charity toward other religious military chaplains who live far from any house of their own religious institute.

9. (a) Religious who are chaplains shall strive particularly to excel among the chaplains in brotherly love and fervent priestly zeal so that they will portray in themselves a living image of a good soldier of Jesus Christ.

(b) They shall faithfully satisfy their obligation of making an annual retreat, observing the practice of returning to a house of their institute to make this retreat.

(c) Once a month they are to give themselves over to a day of recollection in a religious house where, removed from the world, they can spend the day in meditation on heavenly matters.

(d) The chaplains are to spend their free days which are customarily given to them or which they themselves request, not among relatives or in places of their own choice, but in obedience to their Superiors, in religious houses or places determined for them by their Superiors.

10. Those matters prescribed in art. IV and V are to be observed even in the time of war.

Rome, February 2, 1955.

Valerius Card. Valeri, Prefect
Arcadius Larraona, C.M.F., Secretary

SACRA CONGREGATIO RITUUM

DECRETUM GENERALE

DE RUBRICIS AD SIMPLICIOREM FORMAM REDIGENDIS

Cum nostra hac aetate sacerdotes, praesertim illi qui curam animarum gerunt, variis novisque in dies apostolatus officiis onerentur, ita ut divini officii recitationi ea qua oportet animi tranquillitate vix attendere possint, nonnulli locorum Ordinarii enixas preces S. Sedi detulerunt, ut huiusmodi difficultati amovendae benigne provideret, ac saltem rubricarum copiosum instructum ad simpliciorem redigeretur formam.

Summus Pontifex Pius PP. XII, pro Sua pastorali cura et sollicitudine, rem hanc examinandam commisit peculiari virorum peritorum Commissioni, quibus studia de generali liturgica instauratione demandata sunt; hi autem rebus omnibus accurate perpensis, in consilium venerunt vigentes rubricas ad expeditiores normas esse reducendas, ita tamen ut in usum trahi possint, servatis interim libris liturgicis prouti exstant, donec aliter provisum fuerit.

Quibus omnibus Ssmo Domino Nostro ab Emo D. Cardinali S. R. C. Praefecto per singula relatis, Sanctitas Sua sequentem rubricarum dispositionem approbare dignata est eamque vulgari mandavit, ita tamen ut quae praesenti Decreto *statuuntur vim obtineant kalendis Ianuariis anni 1956.*

Caveant interim Pontificii librorum liturgicorum Editores, ut in novis editionibus Breviarii et Missalis romani forte disponendis, ne quid prorsus innovetur.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus S. R. Congregationis, die 23 mensis Martii anni 1955.

C. Card. Cicognani, *Praefectus*

L. ✠ S. † A. Carinci, Archiep. Seleuc., *Secretarius*

DE RUBRICIS AD SIMPLICIOREM FORMAM REDIGENDIS

Tit. I—Normae generales

1. Ordinationes quae sequuntur ritum romanum respiciunt; quae hic expresse non nominantur, immutata censentur.

2. Nomine calendarii veniunt cum calendarium in usum universae Ecclesiae, tum calendaria particularia.

3. Normae quae sequuntur servandae sunt in recitatione sive publica sive privata divini officii, nisi aliter expresse caveatur.

4. Indulta particularia quaelibet et consuetudines etiam speciali mentione dignae, quae his ordinationibus obstant, expresse revocata censentur.

Tit. II—Variationes in calendario

1. Gradus et ritus *semiduplex* supprimitur.

2. Dies liturgici, qui nunc sub ritu semiduplici calendariis inscripti sunt, sub ritu simplici celebrantur, excepta vigilia Pentecostes quae ad ritum duplicem elevatur.

a) *De dominicis*

3. Dominicae Adventus et Quadragesimae et aliae usque ad dominicam in Albis necnon et dominica Pentecostes celebrantur ritu duplici I classis et festis quibuslibet praeferuntur tam in occurrentia quam in concurrentia.

4. Quando in dominicis 2ª, 3ª, 4ª Adventus festa I classis occurrerint permittuntur Missae de festo, excepta conventuali.

5. Dominicae hucusque sub ritu semiduplici celebratae, ad ritum duplicem elevantur; antiphonae tamen interim non duplicantur.

6. Officium et Missa dominicae impeditae, nec anticipantur, nec resumuntur.

7. Si in dominicis per annum occurrerit festum cuiusvis tituli vel mysterii Domini, festum ipsum locum tenet dominicae, de qua fit tantum commemoratio.

b) *De vigiliis*

8. Vigiliae privilegiatae sunt: vigilia Nativitatis Domini et vigilia Pentecostes.

9. Vigiliae communes sunt: vigilia festorum Ascensionis Domini, Assumptionis B. M. V., S. Ioannis Baptistae, Ss. Petri et Pauli, S. Laurentii. Omnes aliae vigiliae, etiam quae calendariis particularibus sunt inscriptae, supprimuntur.

10. Vigiliae communes, in dominica occurrentes, non anticipantur, sed omittuntur.

c) *De octavis*

11. Celebrantur tantum octavae Nativitatis Domini, Paschatis et Pentecostes, suppressis omnibus aliis, sive in calendario universali, sive in calendariis particularibus occurrentibus.

12. Dies infra octavas Paschatis et Pentecostes elevantur ad ritum duplicem, festis quibuslibet praeferuntur et non admittunt commemorationes.

13. Dies infra octavam Nativitatis Domini, quamvis eleventur ad ritum duplicem, celebrantur prouti nunc.

14. Diebus a 2 ad 5 Ianuarii, nisi occurrat aliquod festum, fit de feria currenti, ritu simplici. In officio antiphonae et psalmi ad omnes Horas et versus nocturni de currenti hebdomadae die, ut in psalterio; reliqua ut die 1ª Ianuarii, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis, et dicitur *Te Deum*. Conclusio hymnorum et versus in responsorio brevi ad Primam dicuntur ut in Nativitate Domini. Missa dicitur ut die 1ª Ianuarii, sine *Credo*, et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae quam cotidianae defunctorum.

15. Dies a 7 ad 12 Ianuarii, suppressa octava Epiphaniae, fiunt feriae per annum *(ritu simplici)*. In officio antiphonae et psalmi ad omnes Horas et versus nocturni de currenti hebdomadae die, ut in psalterio; reliqua ut in festo Epiphaniae, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis, et dicitur *Te Deum*. Conclusio hymnorum et versiculus ad Primam, de Epiphania. Missa de Epiphania, sine *Credo* et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae, quam cotidianae defunctorum.

16. Die 13 Ianuarii fit commemoratio Baptismatis D. N. Iesu Christi sub ritu duplici maiore; officium et Missa dicuntur uti nunc sunt in octava Epiphaniae.

Si vero commemoratio Baptismatis D. N. Iesu Christi occurrerit in dominica, tunc fit de festo S. Familiae, sine ulla commemoratione. In sabbato praecedenti ponitur initium Epistolae primae ad Corinthios.

17. Dies a festo Ascensionis Domini usque ad vigiliam Pentecostes exclusive fiunt feriae tempore paschali *(ritu simplici)*. In officio antiphonae et psalmi ad omnes Horas et versus nocturni

dicuntur de currenti hebdomadae die, ut in psalterio; reliqua ut in festo Ascensionis Domini, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis. Conclusio hymnorum et versus ad Primam dicuntur de festo Ascensionis; Missa de eodem festo sine *Credo,* et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae, quam cotidianae defunctorum.

In vigilia Pentecostes, nihil innovetur.

18. Dies octavae suppressae Corporis Christi et octavae item suppressae Ss. Cordis Iesu, fiunt feriae per annum.

19. In dominicis olim infra has octavas Ascensionis, Corporis Christi et Ss. Cordis Iesu, officium dicitur prouti nunc.

d) *De festis sanctorum*

20. Festa sanctorum, hucusque sub ritu semiduplici celebrata, habentur tamquam festa simplicia.

21. Festa sanctorum, hucusque sub ritu simplici celebrata, reducuntur ad commemorationem, sine lectione historica.

22. In feriis Quadragesimae et Passionis, a feria IV Cinerum usque ad sabbatum ante dominicam Palmarum, quando aliquod festum occurrerit, quod non sit I vel II classis, tam officium (in recitatione privata) quam Missa dici possunt de feria vel de festo.

Tit. III—De commemorationibus

1. Quae hic de commemorationibus dicuntur, valent tam pro officio, quam pro Missa, cum in occurrentia, tum in concurrentia.

2. Commemorationes numquam omittendae et praecedentiam absolutam habentes, sunt:

a) de quavis dominica.

b) de festo I classis.

c) de feriis Quadragesimae et Adventus.

d) de feriis et sabbato Quattuor Temporum Septembris.

e) de Litaniis maioribus.

3. Aliae commemorationes forte occurrentes ita admittuntur, ut numerum ternarium orationum non excedant.

4. Praeter et post commemorationes sub n. 2 recensitas, ratio commemorationum haec est:

a) In dominicis I classis, in festis I classis, in feriis et vigiliis privilegiatis, et insuper in Missis in cantu vel votivis solemnibus, nulla admittitur commemoratio.

b) In festis II classis, et in ceteris dominicis una tantum admittitur commemoratio.

c) In omnibus aliis diebus sive festivis, sive ferialibus, duae tantum admittuntur commemorationes.

5. Festa commemorata non amplius gaudent: *a) in officio,* versu proprio in responsorio brevi ad Primam, et doxologia propria in hymnis, exceptis diebus de quibus Tit. II, nn. 14-17; *b) in Missa,* Credo et Praefatione propria.

Tit. IV—Variationes in breviario

a) *De initio et fine Horarum*

1. Horae canonicae, tam in publica quam in privata recitatione, omissis *Pater, Ave* et respective *Credo,* inchoantur absolute, hoc modo:

Matutinum: a versu *Domine, labia mea aperies.*

Laudes, Horae minores et Vesperae: a versu *Deus, in adiutorium.*

Completorium: a versu *Iube, domne, benedicere.*

2. In officio tridui sacri et in officio defunctorum omnes Horae, omissis *Pater, Ave* et respective *Credo,* incipiunt ut in Breviario notatur.

3. Item Horae canonicae tam in publica quam in privata recitatione, absolvuntur hoc modo:

Matutinum (in recitatione privata), Laudes, Tertia, Sexta, Nona et Vesperae: versu *Fidelium animae.*

Prima: benedictione *Dominus nos benedicat.*

Completorium: benedictione *Benedicat et custodiat.*

b) *De conclusione officii*

4. Cursus cotidianus divini officii concluditur post Completorium, sueta antiphona B. M. V., cum versiculo *Divinum auxilium.*

Indultum et indulgentiae, pro recitatione orationis *Sacrosanctae* concessa, eidem antiphonae finali adnectuntur.

c) *De quibusdam partibus in officio*

5. Hymni proprii quorundam sanctorum certis Horis assignati non transferuntur. In hymno *Iste confessor* numquam mutatur tertius versus, qui erit semper: *Meruit supremos laudis honores.*

6. Antiphonae ad *Magnificat* feriarum tempore Septuagesimae forte praetermissae non resumuntur.

7. Preces feriales dicuntur tantum in Vesperis et in Laudibus officii feriarum IV et VI tempore Adventus, Quadragesimae et Passionis, necnon feriarum IV et VI, et sabbati Quattuor Temporum, excepta octava Pentecostes, quando officium fit de feria.

8. Omnes aliae preces omittuntur.

9. Suffragium sanctorum et commemoratio de Cruce omittuntur.

10. Symbolum Athanasianum recitatur in festo Ss. Trinitatis tantum.

d) *De aliis variationibus*

11. Primae vesperae (sive integrae, sive a capitulo, sive per modum commemorationis) competunt solummodo festis I et II classis, et dominicis.

12. Ad singulas partes officii quod attinet haec serventur:

a) In dominicis et festis I classis nihil innovatur.

b) In festis II classis et in festis duplicibus Domini et B. M. V., ad Matutinum, Laudes et Vesperas fit ut in proprio et in communi; ad Horas minores ut in psalterio de feria currenti et proprio loco; ad Completorium de dominica.

c) In ceteris festis, vigiliis vel feriis, per omnes Horas fit ut in psalterio et proprio loco, nisi in Matutino, Laudibus et Vesperis antiphonae et psalmi specialiter assignati habeantur.

13. Lectiones de Scriptura occurrenti una cum suis responsoriis, si die assignato dici nequeant, omittuntur, etiam si agatur de «initiis» librorum.

14. In festo sanctorum lectiones I nocturni, si propriae assignatae non habeantur, sumuntur de Scriptura occurrenti: his deficientibus, sumuntur de communi.

Tit. V—Variationes in missali

a) *De orationibus*

1. Orationes pro diversitate temporum assignatae abolentur.

2. In Missis votivis defunctorum, si in cantu celebrentur, unica dicitur oratio; si sine cantu, dici possunt tres orationes.

3. Oratio *Fidelium* hucusque praescripta prima feria libera cuiusvis mensis vel feria II cuiusvis hebdomadae, aboletur. In choro, his feriis, Missa conventualis dicitur iuxta rubricas.

4. Collectae ab Ordinario simpliciter imperatae, omittuntur iuxta rubricas hucusque vigentes, et insuper in omnibus dominicis ac quoties Missa in cantu celebretur; denique quando orationes, iuxta rubricas dicendae, numerum ternarium attigerint.

b) *De quibusdam aliis variationibus*

5. In feriis per annum, si commemoratio alicuius sancti fieri debeat, Missa dici potest, ad libitum celebrantis, vel de feria vel, more festivo, de sancto commemorato.

6. In Missis defunctorum sequentia *Dies irae* omitti potest, nisi agatur de Missa in die obitus seu depositionis praesente cadavere, vel etiam absente ob rationabilem causam, et de die Commemorationis omnium fidelium defunctorum. Hoc autem die sequentia semel tantum dici debet, scilicet in Missa principali, secus in prima Missa.

7. *Credo* dicitur dumtaxat in dominicis et festis I classis, in festis Domini et B. Mariae Virg., in festis nataliciis Apostolorum et Evangelistarum, et Doctorum universae Ecclesiae, et in Missis votivis sollemnibus in cantu celebratis.

8. Praefatio dicitur quae cuique Missae propria est; qua deficiente, dicitur praefatio de tempore, secus communis.

9. In quavis Missa pro ultimo Evangelio sumitur semper initium Evangelii secundum Ioannem, excepta tertia Missa Nativitatis Domini et Missa Dominicae Palmarum.

The Sacred Congregation of Rites

A GENERAL DECREE

On Reducing the Rubrics to a Simpler Form

Since today's priests, especially those who have the care of souls, are burdened daily by various and new duties of the apostolate in such a way that they can hardly attend to the recitation of the Divine Office with the proper tranquillity of mind, some local Ordinaries have earnestly petitioned the Holy See graciously to provide for the removal of such difficulty and at least to reduce the great complexity of the rubrics to a simpler form.

The Supreme Pontiff, Pope Pius XII, in keeping with his pastoral care and solicitude, assigned this affair for examination to the special commission of experts to whom investigations on the general liturgical revival have been entrusted. These men, having made an accurate study of the entire matter, came to the conclusion that the existing rubrics should be reduced to less cumbersome rules, but in such a way that these rules could be put into use while the liturgical books, as they stand now, are kept in service until some different provision may be made.

When His Eminence, the Cardinal Prefect of the Sacred Congregation of Rites, had related all these things in detail to the Sovereign Pontiff, His Holiness deigned to approve the following arrangement of rubrics and commanded that this arrangement be published, so that the things ordered in the present decree may become effective on January 1, 1956.

In the meantime, let the pontifical publishers of liturgical books see to it that they make no innovations whatsoever in new editions of the Breviary and of the Roman Missal which they may be going to publish.

Notwithstanding anything at all to the contrary.

Given at Rome, from the office of the Sacred Congregation of Rites, March 23, 1955.

L. ✠ S.

Gaetano Cardinal Cicognani, *Prefect*

✠ Alfonso Carinci, Archbishop of Seleucia, *Secretary*

On Reducing the Rubrics to a Simpler Form

TITLE I: GENERAL NORMS

1. The directives that follow concern the Roman rite. Things not expressly mentioned here are to be considered unchanged.

2. Under the name of "calendar" come both the calendar used by the universal Church and particular calendars.

3. The norms that follow are to be observed in both the private and public recitation of the Divine Office, unless there be some express provision to the contrary.

4. All particular indults and customs, even those worthy of special mention, which are opposed to these ordinances are to be considered as expressly revoked.

TITLE II: CHANGES IN THE CALENDAR

1. The semidouble is suppressed as a rank and as a rite.

2. Liturgical days that are now listed on the calendars as semidoubles are observed as simples, with the exception of the Vigil of Pentecost, which is raised to the rank of a double.

a) Sundays

3. The Sundays of Advent and of Lent and the other Sundays up to Low Sunday, and also Pentecost Sunday, are observed as doubles of the first class. They take precedence over every feast both when there is an occurrence and when there is a concurrence (when the feast falls on the Sunday itself and when the feast comes on either Saturday or Monday, and thus brings about a conflict between a First Vespers and a Second Vespers).

4. When a first class feast occurs on the second, third, or fourth Sunday of Advent, Masses of the feast are permitted. The conventual Mass, however, must be that of the Sunday.

5. Sundays which up until now have been designated as semidoubles are raised to the rank of doubles. The antiphons, however, are not doubled.

6. When the Office and the Mass of a Sunday are not said on that Sunday, they are neither anticipated nor said later.

7. If a feast of any title or mystery of the Lord should occur on Sundays throughout the year, the feast itself takes the place of the Sunday and there is only a commemoration of the Sunday.

b) Vigils

8. The privileged vigils are those of Christmas and Pentecost.

9. The common vigils are those of the Lord's Ascension, the Assumption of the Blessed Virgin Mary, St. John the Baptist, Saints Peter and Paul, and St. Lawrence. All other vigils, even those marked on particular calendars, are suppressed.

10. Common vigils which occur on a Sunday are not anticipated, but are omitted.

c) Octaves

11. Only the octaves of Christmas, Easter, and Pentecost are observed. All others, whether found in the universal calendar or in particular calendars, are suppressed.

12. Days within the octaves of Easter and Pentecost are raised to the rank of doubles. They take precedence over all feasts and they do not admit commemorations.

13. Days during the octave of Christmas are to be observed as they are now, although they are raised to the rank of doubles.

14. On days from the second to the fifth of January, unless some feast should occur, the liturgy is that of the current ferial day and the rite is simple. In the Office, the antiphons and the Psalms for all the hours and the verse of the nocturn are those of the current day of the week, as in the psalter. The rest is as on the first day of January, apart from the lessons, which are the Scripture lessons of the day, with their own responsories. The "Te Deum" is also said. The conclusion of the hymns and the versicle in the short responsory at Prime are said as on Christmas day. The Mass is like that of January first, but without the Credo and without the communicantes said on that day.

Low Masses for the dead, both votive and daily, are forbidden during this time.

15. The days from the seventh to the twelfth of January, with the suppression of the octave of the Epiphany, become ordinary ferial days (with the simple rite). In the Office, the antiphons and the Psalms for all the hours and the versicle of the nocturn are those of the current day of the week, as in the psalter. The rest is as on the feast of the Epiphany except for the lessons, which are the Scripture lessons of the day, with their own responsories. The "Te Deum" is also said. The conclusion of the hymns and the versicle at Prime are those of the Epiphany. The Mass is that of the Epiphany, without the Credo and without the communicantes of the Epiphany.

Low Masses for the dead, both votive and daily, are forbidden during this time.

16. On the thirteenth of January there is a commemoration of the Baptism of Our Lord Jesus Christ, with the rite of a double major. The Office and the Mass are said as they are now on the octave of the Epiphany.

If, however, the commemoration of the Baptism of Our Lord Jesus Christ should occur on a Sunday, this becomes the feast of the Holy Family, without any commemoration. The beginning of the First Epistle to the Corinthians comes on the preceding Saturday.

17. The days from the feast of the Lord's Ascension up to but not including the vigil of Pentecost become ferial days of the paschal time with the simple rite. In the Office, the antiphons and the Psalms for all the hours and the versicle of the nocturn are those of the current day of the week, as in the psalter. The rest of the Office is that of the feast of the Lord's Ascension, except for the lessons, which, together with their responsories, are the current Scripture readings. The conclusion of the hymns and the versicle at Prime are those of the feast of the Ascension. The Mass is that of the same feast, without the Credo and without the communicantes of the Ascension.

Low Masses for the dead, both votive and daily, are forbidden during this time.

18. The days of the suppressed octave of Corpus Christi and of the likewise suppressed octave of the Sacred Heart of Jesus become ordinary ferial days.

19. On the Sundays within these octaves of the Ascension, Corpus Christi, and the Sacred Heart, the office is said as it is now.

d) Saints' Feast Days

20. Saints' feasts, observed up till now as semidoubles, are considered as simple feasts.

21. Saints' feasts, observed up till now as simples, are reduced to a commemoration, without the historical lesson.

22. When any feast other than one of the first or second class occurs on the ferial days of Lent or Passiontide, from Ash Wednesday until the day before Palm Sunday, both the Office (in private recitation) and the Mass of either the ferial day or the feast may be said.

TITLE III: COMMEMORATIONS

1. What is said here about commemorations holds both for the Office and for Mass, both in cases of occurrence and of concurrence.

2. The commemorations which must never be omitted and which have absolute precedence are those:

a) of any Sunday,

b) of a first class feast,

c) of the ferial days of Lent and of Advent,

d) of the Ember Days of September,

e) of the major litanies.

3. Other commemorations which may occur are admitted in such a way that there are never more than three orations.

4. Apart from and after the commemorations listed under number 2, the order of commemorations is this:

a) On Sundays of the first class, on first class feasts, on privileged ferial days and vigils, and also in sung Masses or solemn votive Masses, no commemoration is admitted.

b) On second class feasts and on Sundays other than those of the first class only one commemoration is admitted.

c) On all other days, either feast days or ferial days, only two commemorations are admitted.

5. Feasts that are commemorated no longer carry with them:

a) in the Office, their own versicle in the short responsory at Prime and their own doxology in the hymns. The days spoken of in Title II, numbers 14-17, are excepted from this ruling.

b) in the Mass, the Credo and their own Preface.

TITLE IV: CHANGES IN THE BREVIARY

a) Beginning and End of the Hours.

1. Both in the public and the private recitation of the divine Office, the "Our Father," the "Hail Mary," and, where it now occurs, the Apostles' Creed, which are now recited at the beginning of the canonical hours are omitted, and the canonical hours begin absolutely, thus:

Matins: from the versicle "Domine, labia mea aperies."

Lauds, the little hours, and Vespers, from the versicle "Deus in adiutorium."

Compline: from the versicle "Iube, domne, benedicere."

2. In the Office of the last three days of Holy Week and in the Office of the dead the hours begin as noted in the Breviary. The "Our Father," the "Hail Mary," and, where it now occurs, the Apostles' Creed are omitted.

3. The canonical hours in both the public and the private recitation of the Office end as follows:

Matins (when recited privately), Lauds, Tierce, Sext, None, and Vespers: with the versicle "Fidelium animae."

Prime: with the benediction "Dominus nos benedicat."

Compline: with the benediction "Benedicat et custodiat."

b) Concluding the Office

4. The daily recitation of the divine Office ends after Compline with the customary antiphon of the Blessed Virgin Mary and the versicle "Divinum auxilium."

The indult and the indulgences granted for the recitation of the prayer "Sacrosanctae" are attached to this same final antiphon.

c) Certain parts of the Office

5. The proper hymns for some Saints assigned to certain hours are not transferred. In the hymn "Iste Confessor," the third verse is never changed, and this third verse will always be: "Meruit supremos laudis honores."

6. Antiphons for the "Magnificat" for ferial days of the Septuagesima time are not to be said later if they should be omitted on the day to which they are assigned.

7. The ferial prayers are said only in Vespers and Lauds of the Wednesday and Friday ferial offices for Advent, Lent, and Passiontide and on the Ember days, other than those that come during the octave of Pentecost, when the office is that of the ferial day.

8. All other *preces* are omitted.

9. The "suffragium de omnibus sanctis" and the "commemoratio de cruce" are omitted.

10. The Athanasian Creed is said only on Trinity Sunday.

d) Other changes

11. First Vespers (either said in their entirety, or from the "capitulum," or by way of commemoration) belong only to feasts of the first and second class and to Sundays.

12. With reference to individual portions of the Office the following rules are to be observed:

a) For Sundays and first class feasts nothing is to be changed.

b) On second class feasts and on doubles of the Lord and of the Blessed Virgin Mary, Matins, Lauds, and Vespers are taken from the proper and the common. The little hours are from the psalter of the current day of the week and from the proper. The Complines are those of Sunday.

c) On other feasts and on vigils and ferial days all the hours are said from the psalter and the proper, unless there be antiphons and psalms specially assigned for Matins, Lauds and Vespers.

13. If the Scripture readings for the current day cannot be said on the day assigned, they are omitted, even when they contain the beginnings of individual books in the Bible.

14. The lessons of the first nocturn on Saints' feast days are taken from the Scripture readings for the current ferial day if they have no proper lessons assigned to them. Where there are no Scripture lessons for the current ferial day, these lessons are taken from the common.

TITLE V: CHANGES IN THE MISSAL

a) The Prayers or Orations

1. Prayers [collects, secret prayers, and postcommunion prayers] assigned for different times throughout the year are abolished.

2. Only one such prayer is said in sung votive Masses for the dead. When these Masses are not sung, three prayers can be said.

3. The prayer "Fidelium," prescribed heretofore for the first free ferial day of every month or for the Monday of any week, is abolished. Where there is a conventual Mass, this is said according to the rubrics.

4. Collects commanded "simpliciter" by the Ordinary are omitted where they are now omitted according to the present rubrics. They are likewise omitted on all Sundays and whenever there is a sung Mass. Finally, they are omitted whenever the prayers which must be said according to the rubrics reach the total of three.

b) Certain other changes

5. On ordinary ferial days, if a commemoration of the feast of some Saint should be made, the celebrant may choose to say either the Mass of the ferial day or that of the Saint commemorated.

6. In Masses for the dead the sequence "Dies Irae" can be omitted except in the Mass on the day of death or the funeral Mass when the body is present or when there is a reasonable cause for the absence of the body, and on All Souls' Day. On that day the sequence should be said only once, that is, in the principal Mass, or otherwise in the first Mass.

7. The Credo is said only on Sundays and on first class feasts, on feasts of the Lord and of the Blessed Virgin Mary, on the natal feasts of the Apostles and the Evangelists, on feasts of Doctors of the universal Church, and in solemn sung Votive Masses.

8. The Preface proper to the individual Mass should be said. When there is no such proper Preface, then the Preface of the liturgical time is said. When there is no such Preface for the liturgical time, the common Preface should be recited.

9. In every Mass except the third Mass of Christmas and the Mass of Palm Sunday the last Gospel is always the beginning of the Gospel according to St. John.

Book Reviews

THE PERFECTION OF MAN BY CHARITY. By Reginald Buckler, O.P. Saint Louis, Mo.: B. Herder Book Co., 1954. Pp. xi + 235. $3.50.

On rare occasions a reviewer finds a book which he feels bound to praise without reservation. This treatise on the spiritual life is such a book. It is a masterpiece of theological insight, full of that *sapida scientia* which is the hallmark of wisdom. Losing nothing of theological precision, the author introduces into his writing the warmth of personal conviction and experience that establishes him as a safe guide in the life of grace.

This book is the work of many years' study and reflection. Written in the 1870's, it was revised again and again by the author, until he published it in its present form in 1912. Some indication of the book's wide scholarship may be found in the apparent ease with which the apt quotation from the pages of Holy Scripture, and from the writings of the Fathers, the Doctors, and the Saints is presented and integrated into the text.

The author's aim, as the title of his book indicates, is to explain the nature of the precept of Charity, "thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength," together with the means of reducing it to practice in daily life.

The book is divided into two sections: "The Study of Perfection" and "The Life of Charity." In the first section Father Buckler discusses, in seven chapters, the goal of man, which consists in perfect union with God, to be achieved only in heaven. But the attainment of our ultimate end will be impossible until the soul is in proximate disposition for union with God. This disposition is brought about by the practice of perfection. Perfect love of God is founded upon humility; this is its necessary condition.

Perfection is twofold: essential and accidental. Essential perfection consists in the habit of Charity, the bond of perfection; while accidental perfection consists in "the assemblage of virtues that cluster around Charity, and help man to serve God in his particular state of life, adorn his soul with varied qualities, and aid him to accomplish his daily work promptly, easily and sweetly." Accidental perfection, then, brings

all of man's powers under the sway of Charity. All things considered, this is more easily achievable in the religious state, through the innumerable helps of the religious rule.

The second section discusses, in twelve chapters, the practical means of achieving union with God; the transforming activity of grace, love of God and of neighbor, patience, prayer, mortification, growth in trust and delicacy of conscience, and those other elements on which the spiritual life depends. All are well explained, and, through the author's mastery, attract the soul to a greater generosity in the service of God.

The book is directed both to the clergy and religious. It is not merely to be read, but to be reflected upon. Without doubt it will prove an effective aid to spiritual growth for those who allow themselves to be molded to a likeness with Christ by the wisdom of its author.

ROBERT F. CONWAY, O.P.

CARDINAL O'CONNELL OF BOSTON. A Biography of William Henry O'Connell, 1859-1944. By Dorothy G. Wayman. New York: Farrar, Straus and Young, 1954. Pp. xii + 307.

The professional historian might be expected to give this volume severe criticism, but, then again, he might reason that once the reader has gone beyond the title page there is no indication that he should expect to find what is not there, namely, serious biography. The word "definitive" will never be used in the same breath with the title, if, indeed, it is ever justified of a picture of a man's life and character.

What, then, is the genre of this work? It is not fictionalized biography (although records of conversations might wrongly be judged to have made it so) since it is backed by serious digging in sources, many of which are indicated in footnotes. Nonetheless, it is too selective of the facts of O'Connell's life and too replete with irrelevant reflections to be called seriously his biography. A character appreciation, thoughts on the life of the prelate, or a first redaction of the legend of the Cardinal—any of these might describe it better.

A decade has passed since Cardinal O'Connell's death, and this is the first attempt made to save his fame for the future. This fabulous ecclesiastical success story—which the author thinks the novel, *The Cardinal,* was based on—begins in Lowell, Massachusetts, with Willy's entrance on the scene in 1859. The start of education in public grammar and high school, a short stay at St. Charles College with the Sulpicians, college training at Boston College, three years at the North American College in Rome before ordination in 1884, ten years of

parochial work in Medford and Boston's West End, rectorship of his Roman alma mater in 1896, bishopric of Maine, in 1901, a diplomatic mission to Japan for the Holy See in 1905, coadjutor in Boston from 1906 to 1907, and then Archbishop and finally Cardinal in 1911—these are the compartments into which the life of O'Connell fits and even their bare recital moves with excitement. The author makes much of the Cardinal's three hurried trips to Rome for the election of new popes and his first success in 1939 after he had prevailed on Pius XI to extend the time allowed before closing the conclave. The theme that runs through the description of diocesan policies is the respectability he gave to Boston Catholicism as symbolized by planting its institutions on the hills ringing the city. Much of this was made possible by the personal bequest of over two million dollars from the Keith movie theatre fortune. The crowning success in this regard is seen in the bestowal of the honorary doctorate from Harvard University in 1937.

This is a book which is kindly in the telling of its story even when the great sorrow of the cardinal's life, the defection of his priest-nephew, is alluded to. William Henry's namesake, Denis O'Connell, seems to be the only one whom Mrs. Wayman finds hard to take, and she even equates his Americanism with what became Hitlerian racism, all of which is too much of a distortion of the rather common social Darwinism of late nineteenth century America. Many things are told from personal memoirs of associates and, as Archbishop Cushing points out in the foreword, this is an obvious service since Cardinal O'Connell's important part in shaping American Catholicism will one day be more seriously assayed and every bit of evidence will be appreciated. One of the most frequently cited sources is the 1915 volume, *Letters of Cardinal O'Connell,* which is not uncommonly known to be lacking in authenticity. Its use might be justified as a form of memoir and in that character be held more suspect as an historical source than if the letters were really ones of the dates assigned to them.

If the reader expects nothing—as well he might, even in an unconventional ecclesiastical biography of a subject dead only ten years—he will be pleasantly surprised. Granted it is often gossipy, at times unrealistic, and rarely scholarly, this book will make interesting reading for anyone wanting to get further insight into the development of American Catholicism. If he is not of New England, but has only heard numerous Boston stories of "His Eminence," he will continue to be mystified at the strange combination of awe, respect, fear, and withal, love, which the name of Cardinal O'Connell can yet inspire even in the clergy of that region.

HENRY J. BROWNE

CATHOLICS IN PSYCHOLOGY: A HISTORICAL SURVEY. By Henryk Misiak and Virginia Staudt. New York: McGraw-Hill Book Co., Inc., 1954. Pp. xv + 309. $5.00.

Father Misiak of Fordham University and Dr. Staudt of Hunter College have produced what Professor Boring of Harvard University has characterized in his Foreword as "an excellent account of the contributions of Catholics to scientific psychology . . . an important contribution to the history of modern psychology" (p. xi).

The authors have discussed in great detail the work of Cardinal Mercier, Fathers Thiéry, Pace, Fröbes, Lindworsky, Gemelli, Wasmann, Peillaube and Moore, Messrs. Michotte and Twardowski, and Sister Marie Hilda. Others more briefly mentioned are many. This reviewer deplores the omission of a reference to Fr. Paul Hanly Furfey, and some reference at least in passing to Fr. Cornelius Connolly, William D. Commins and T. G. Foran, to mention only some of the students or associates of Father Moore, few of whom are mentioned.

The number of Jesuit Fathers who are mentioned in this historical survey is impressive. Perhaps it would be a real contribution to the history of Catholic education for some one to write in detail about the role of the members of the worldwide Society of Jesus in promoting the science of modern psychology.

The book calls to our attention that there are some excellent textbooks by Catholics in modern psychology which are not available in translation into English; those of Fröbes (p. 97), Gemelli (p. 133) and Barbado (p. 236). The book in review is especially valuable for its listing of practically all that has been written in modern psychology by Catholics the world over. For whatever significance it has, the fact is that no mention is made of work by Catholics in psychology in Catholic South America.

The viewpoint of the authors is an important one, frequently misunderstood by those trained as specialists in the fields of philosophy and theology: "There is no Catholic psychology any more than there is a Catholic biology, Catholic physics, or Catholic medicine. . . . When psychologists confine themselves to the study of human behavior, as it can be experimentally studied, they are merely restricting their field of inquiry; they are not necessarily denying the existence of the soul. They are simply not studying the soul" (p. 68). In maintaining the separation of psychology from philosophy, they are in reputable company, v.g., Fr. Manuel Barbado, O.P. (pp. 236, 274), Fr. Agostino Gemelli, O.F.M. (pp. 146, 275), Fr. Joseph Fröbes, S.J. (pp. 96, 274).

In the way of adverse criticism: the authors have not provided specific documentation, even for their quotations, v.g., pp. 56, 78, 194, 273. Such a procedure seems desirable in a formal history. The University of Montreal is not "conducted by the Dominican Fathers" (p. 256). Fr. Robert Brennan, O.P., received his doctorate in philosophy rather than in psychology from the Catholic University (p. 245).

This historical survey should not leave American Catholics in the least smug. The true picture in perspective is: "If we attempt, however, to take an inventory of Catholic contributions . . . we are bound to be disappointed. . . . The output of Catholics and Catholic institutions in psychology has been relatively small indeed . . . the influence of Catholic psychologists on the development of psychology has been comparatively insignificant" (p. 284). ". . . in the United States only 26 per cent of Catholic men's colleges and 18 per cent of the women's colleges have psychology departments" (p. 290). As a consequence, *in the United States perhaps 1 out of every 5 or 6 persons is a Catholic, but fewer than 1 out of every 20 or 25 professional psychologists is a Catholic.*

This book, of course, is one that every Catholic library and every Catholic interested in psychology must have. Even those not interested might be educated in a neglected area of knowledge, if they would read it.

HENRY R. BURKE, S.S.

THE DOCTRINE OF THE VOID. By Leonard A. McCann, O.S.B. Toronto, Canada: The Basilian Press, 1955. Pp. 146.

Anyone familiar with the doctrine of St. John of the Cross will associate "The Void" with the radical emptying out of the spirit, the absolute privation of all that is not God. This privation and this emptying out are the true Void. St. John himself does not use this term but he speaks of a Dark Night of the senses and a Dark Night of the spirit, an expression which is more in keeping with traditional doctrine and with the classical concept of *theios gnophos,* the divine darkness.

In the first part of his book the author transcribes—from an English translation—one or more testimonies from practically every chapter of every prose work of St. John of the Cross. No original text is ever given in footnotes. In the second part the author faces the problem of reconciling certain texts of St. John with the speculative teaching of St. Thomas Aquinas. In doing this the author follows closely and, practically, exclusively the theory of the spiritual life of Fr. R. Garrigou-

Lagrange, as presented in his *Les trois âges de la vie intérieure,* with regard to the role played by the Gifts of the Holy Ghost in infused contemplation.

This work is a doctoral dissertation presented to the Faculty of Theology of Laval University. In our opinion, the author would have made a real contribution had he traced the doctrine of the Void to its proper sources, Pseudo-Dionysius the Areopagite and the Neoplatonists. There could be no conflict between St. John and St. Thomas because they both follow a common leader in mystical matters: Pseudo-Dionysius the Areopagite, whose authority was supreme in those days.

The dissertation is marred seriously by the absence of a critical study of the original text of St. John of the Cross. No matter how good a translation may be it can never dispense the author from comparing it with the original, otherwise his work will hardly be regarded as critical and scientific.

In addition the author espouses the theory of R. Garrigou-Lagrange, with regard to Three Ways and to infused contemplation, without observing that this theory is opposed by many theologians today. The bibliography is incomplete and not up-to-date.

PASCAL P. PARENTE

THE UPPER ROOM: RETREAT READINGS FOR PRIESTS. By Thomas Plassmann, O.F.M. St. Bonaventure, New York: The Franciscan Institute, 1954. Pp. 210. $2.75.

In many an American diocese Fr. Thomas Plassmann's name is synonymous with his inspiring retreat woven around the Apostles. The hundreds of priests who have made this retreat will lead as avid welcomers of the learned author's priceless recollections on the characters and priesthoods of our apostolic forerunners. No doubt, too, the well-nigh a thousand more priests and students who have been privileged to share Father Thomas' erudition in the seminary lecture-hall will be equally attracted to his latest work which follows in the wake of his already distinguished *From Sunday to Sunday,* and *The Priest's Way to God.*

It would be an impossible task to review *The Upper Room* without reflecting the remarkable priestly career of the distinguished Franciscan friar who, in the golden years of his priesthood, takes us in mind and spirit to the Cenacle. For two score years Father Thomas has been associated with Christ the King Seminary and its mother institution—Saint Bonaventure University in New York. Called away at times to

various positions of trust and responsibility for the Church and his Order, the reverend author now has returned to his old domain as seminary rector, where with blessed vigor and patriarchal wisdom he oversees the training of young levites for some thirty of our dioceses. His long years in preparing and counseling priests and priests-to-be compel us to attend to his words with merited *splendor reverentialis.*

Nowhere is Father Thomas more at home than in expounding and exposing the wonders and beauties of the inspired Word of God. It has been remarked that to hear him speak of anyone in the Scriptures is to immediately feel that Father Thomas is talking about life-long friends, old intimates, if not inseparable companions of his priestly years. You will not be long with him in *The Upper Room* before you taste this in his incomparable weaving of very probable conjectures into the few or many words given us in the Scriptures about those whom the Divine Master called his own. His is the inimitable familiarity and facility to take twelve priests from out the Supper Room and with Matthias and Paul enable you to live your priesthood with the world's fourteen most destined men. The Apostles' failings, virtues, ambitions, lonelinesses, prayer and love are yours. Father Thomas gives them to you as mirrors of your own priesthood—now reflecting all the glory of the High Priest, now dimmed by discouragements and failings, now bright again with newfound hope in Christ.

You have here no piously sentimental nor sentimentally pious speculations—rather, you have fourteen men caught in two-fold character: the one Divine—the character of the Priesthood, the other human—the character of frail mortals. You will read, in Father Thomas' easy flowing and beautiful style, of brother priests, and priest brothers, and you will soon find yourself anxious to know each one better, so strongly fraternal is the bond by which he unites each Apostle to you.

With Bonaventurian skill the author weaves Sacred Scriptures through his narratives on the Apostles, but, as with "the forgotten man," Simon the Cananean, he can draw great lessons from the very silence of the Scriptures.

The book is built on the Three Ways, with the various Apostles drawn as pillars to build up each way. With appropriate regularity their Prince, Saint Peter, is established as the Rock in each of the divisions.

It would be incorrect to say this is a book you would enjoy reading, for it cannot be "read" in the usual sense. Rather it is a book that you will want to ponder, picking it up again and again, savoring its refreshingly apostolic approach to your priesthood. You will keep this book at hand—finding in it many a "lift" and many a sage counsel in trial and joy.

All in all, *The Upper Room* is worthy to take its place beside the other outstanding contributions of this great Friar to the American spiritual bookshelf. It has been regretted that his pen has not been moving more constantly. One would agree, were it not that Father Thomas' teaching and administrative responsibilities, not to mention his preaching and retreat work, have likewise engraved themselves in the hearts of his confreres and beloved seminarians with perhaps a more indelible imprint than the printed word.

To the editors of the Franciscan Institute's *Spirit and Life* series we can be grateful for this unique book which should follow the author's *The Priest's Way to God* as a classic in the ascetic lore concerned with Christ's Priesthood.

WILLIAM J. MANNING

THE NIHILISM OF JOHN DEWEY. By Paul K. Crosser. New York: Philosophical Library, 1955. Pp. xi + 238, with index. $3.75.

One who believes that truth is not only attainable but has already been attained, at least to a certain extent, will read Paul K. Crosser's critique of John Dewey's philosophy with mixed sentiments. For before beginning to dismember Dewey's body of philosophy limb by limb, Dr. Crosser damns the Father of Instrumentalism with faint praise in the preface of his book. The contribution that Dewey has made to American thought, Dr. Crosser alleges, consists not in any positive theory or doctrine that might conceivably throw new light upon the nature of man or the universe in which man finds himself, but rather in the negative fact that Dewey has cleared the American scene of the conceptual road blocks and intellectual deadwood that have cluttered up the philosophical landscape for so long, impeding any true progress in the fields of science and education. But, he says, "a constructive American philosophy to take the place of the intellectual defeatest philosophy of John Dewey, has yet to be solved" (p. x). This intellectual provincialism, with its implied skepticism, might prejudice *ab initio* a reader who feels that his philosophy is not bound by the spatial-temporal limitations set upon it by Dr. Crosser. And when the author raises against the philosophy of Dewey the objection that it is an extreme form of relativism, one cannot help but wonder whether if in doing so, the author has not used some relativistic standard of his own.

In the body of the book Professor Crosser attempts to demonstrate the latent contradictions that lie at the heart of Dewey's philosophy of

science, art and education. He does so by commenting upon and criticising three of Dewey's more important works: *Logic, The Theory of Inquiry, Art as Experience,* and *Experience and Education.* The theme common to all three works, which at first glance might seem to have little in common, is Dewey's notion of the continuity of experience, which forms a continuum between the knowing subject and the object known, obliterating any distinction between subject-object in science, art and education. Continuity, as Dr. Crosser points out, is thus used by Dewey to destroy determinability and to deny differentiation, thus making it impossible to distinguish between the actual and the non-actual, between the determinate and the indeterminate, between the beautiful and the non-beautiful, between educative, mis-educative and non-educative factors. Having done away with determination and differentiation in reality, Dewey is left with nothing intelligible, and in the light of this the title of the book is well chosen.

Because Dr. Crosser has been content to criticize Dewey without first explaining him, the former is oftentimes as obscure and as difficult to understand as is the latter, and the philosophical writings of John Dewey are admittedly difficult to understand. On this account the book would be of little value to one not familiar with the works of Dewey himself. But inasmuch as it is an attempt from within the citadel of Deweyism itself to explode the myth of Dewey, it is a book worth noting.

NORBERT FLECKENSTEIN, M.M.

Book Notes

Two recent books serve to remind American Catholics of the fact that ours is truly the Church militant. The first of these is the little volume entitled *Chrétiens dans la Chine de Mao,* by Fr. Jean de Leffe, S.J. The author served as Spiritual Father in the French Jesuit University of L'Aurore in Shanghai from 1940 until 1951. He was jailed as a Confessor of the faith in December, 1951, and was expelled from China in January, 1953.

His book tells of the conquest of China by the Communist troops, of the unexpected softness of the new regime for the first few years, and finally of the open and violent persecution that inevitably followed that period. Father de Leffe was subjected to the usual process of "brain washing." He was interrogated and badgered continually. Scattered through his story are allusions to faithful Catholics who paid the full price of martyrdom for their fidelity to the true Church.

The last section of the book contains a series of poems on scriptural subjects, composed by Father de Leffe during his incarceration and not set down on paper until his arrival in Hongkong. *Chrétiens dans la Chine de Mao* is a book of 137 pages, published by Desclée De Brouwer in Paris. It is eminently worth having and reading.

The other book, even more valuable for Catholics of the United States, is *The Protestant Denominations in Colombia: A Historical Sketch with a Particular Study of the So-Called "Religious Persecution."* Its author is Father Eduardo Ospina, S.J. It constitutes an answer, and a badly needed answer, to the "Reports on Religious Persecution in Colombia," published by a group called the Evangelical Confederation of Colombia. These "Reports" were picked up by a great many of the daily papers and the news magazines of the United States and other countries outside of South America. They were accepted as sincere and objective statements of fact. Father Ospina has shown very clearly that they were completely untruthful.

Father Ospina has presented the results of personal investigation of all of the "atrocity stories" in which, according to the false "Reports," priests were supposed to have taken part. He has shown the complete unreliability of the stories accepted at face value by some American writers and publishers who should have known much better.

The primary value of this book, however, is not to be found in Father Ospina's refutation of individual charges made against Catholics and their priests in Colombia. It is rather to be found in his explanation of the entire series of incidents in terms of a particularly brutal and bitter civil war that was waged in many of the parts of Colombia from 1948 until 1953. The rebels claimed to be supporting the Liberal Party of Colombia, and, during that period, bands of brigands roamed throughout the less populous portions of the country.

The Liberals and men who claimed to be their supporters were in great measure anti-Catholic and anti-clerical. Many of the people who called themselves Protestants entered into this revolutionary movement. Some of these people were hurt in the course of the fighting, but those who suffered were affected as combatants, and not at all as victims of any religious persecution.

Father Ospina's book is and will be immensely valuable to our Catholic people. It should be and will be read extensively. Hence it is quite unfortunate that more care was not given to the work of translation. The English text is quite faulty from a grammatical point of view. It abounds in misspellings. It seems to have been made by a person inadequately trained in English. Such is the value of the book, however, that even these imperfections cannot succeed in spoiling it. The volume is published by the National Press in Bogotá, Colombia. No price is quoted for either this book or the one by Father de Leffe.

The two volume set entitled *Introducing the Saints* is a Grail Publication from St. Meinrad, Indiana. Each book contains twenty-six biographical sketches and has a few illustrations. The author, Mary E. McGill, wrote the series first for the *Our Sunday Visitor*, and subsequently published them in book form. The style is simple and the biographies are short—"introductions" as the title implies. The books can be read through very quickly since they are only one hundred and fifty pages long; but they are interesting and informative. The price is $2.00 each.

The Fides Publishers Association has issued a one volume combination of the major essays from *Fides Albums* on the sacramental life of the Church. The present work, entitled *Signs of Life*, has been translated from the French of Father Francois Louvel, O.P., under the direction of Father Louis J. Putz, C.S.C. of Notre Dame. The emphasis is on the Sacraments from the liturgical point of view. It is for that reason that the book has been called "Liturgy for the Laity." There are no illustrations, as in the Albums, but the format is good. The seven chapters give abundance evidence of that fullness of life that Christ gave to mankind. The cost of the book is $2.75. There are 134 pages.

Students of the history of canon law will be delighted with the appearance of Walter Ullman's *The Growth of Papal Government in the Middle Ages*, just published by Methuen and Co., of London, England. It is a book of xviii, 482 pages. The academic world knows Professor Ullmann already, particularly as the author of the highly important *Medieval Papalism: The Political Theories of the Medieval Canonists.*

The present volume deals with the long period between Pope St. Leo the Great and Pope Boniface VIII. It is valuable insofar as it employs original texts in abundance. It is weakest when it attempts to imply that what some papal documents said about a concrete situation, the mediaeval *Imperium Romanum*, should be understood in general about relations between Church and state.

The Henry Regnery Company of Chicago has done a great service to those especially devoted to the Sacred Heart of Jesus by their publication of *The Letters of Saint Margaret Mary Alacoque.* The *Letters* have been translated by Fr. Clarence A. Herbst, S.J., and the volume carries an Introduction by Fr. J. J. Doyle, S.J. The book has xxxi + 286 pages, and sells for five dollars. Any priest or religious, indeed, anyone anxious to progress in the spiritual life, would profit immensely from the reading of this book.

Alcoholism is, and is becoming more and more, a major scourge in this country. Attitudes engendered during the disastrous experiment of prohibition have in great measure diminished the intensity of the magnificent works for temperance, even among our Catholic people. Hence it is providential that one of the truly great theologians of the United States, Fr. John C. Ford, S.J., of Weston College in Massachusetts, has written *Man Takes a Drink: Facts and Principles about Alcohol.*

Every priest who, by virtue of his office, is called upon sometimes to aid individuals who are ruining their lives and their homes by overindulgence in alcoholic drink, should read this book. Furthermore, because Father Ford is effective and brilliant enough as a theologian to write in such a way that people without any special theological training can understand his teachings perfectly, this book should be recommended to, and actually given to, those who would profit from its lessons. The book is published by P. J. Kenedy and Sons of New York. It costs $2.50.

Those who are interested in the history of the Catholic Church in the United States (and, thank God, their number is increasing constantly) will be pleased and aided by two recent books, *Three Archbishops of Milwaukee*, by the Rev. Dr. Benjamin J. Blied, and *The Catholic Church and German Americans*, by the Rev. Dr. Colman J. Barry,

O.S.B. The archbishops about whom the three biographical essays of the first volume are written are Michael Heiss, Frederick Katzer, and Sebastian Messmer. Dr. Barry's excellent volume deals mainly with the famous Cahensly.

Dr. Blied's book is intensely valuable. It will help our students of history to appreciate more fully the magnificent qualities of these men who were the contemporaries of Keane, Gibbons, and Ireland, and very frequently their opponents in matters of ecclesiastical policy. Dr. Barry's book gives an accurate and scientifically detailed picture of some of the movements with which these three Archbishops were concerned. *The Catholic Church and German Americans* shows very clearly that Cahensly was not an agent of the German government. Perhaps, however, it does not stress sufficiently the fact that this man, along with many of his supporters and his opponents, contributed much towards the building up of antipathies within the Mystical Body in this country.

Another of the strikingly numerous modern symposia is the volume *Catholic Approaches to Modern Dilemmas and Eternal Truths,* edited by Elizabeth Pakenham and published early this year by Farrar, Straus and Cudahy of New York. Unfortunately, few of the component essays rise above the level of mediocrity. The most significant by far is the article "Divisiveness in the United States," by Fr. William F. Lynch, S.J., the brilliant editor of the Fordham University periodical, *Thought.*

Father Lynch describes two divisive mentalities as contributing to his problem. The first is "the mentality of the clear idea," and the second is "the presence of what we may call the univocal mind in our American civilization." Father Lynch's comments are highly interesting. It would be even more interesting, however, to see how his problem could be analyzed and explained in function of diversities of aims and purposes. The symposium runs to 240 pages and costs $3.50.

A ninth revised edition of the fabulously successful *Outline History of the Church by Centuries* was published late last year by the B. Herder Book Company of St. Louis. Those responsible for the publication of this valuable work are to be commended and congratulated on their willingness to improve continually on what was, from the first, an excellent piece of historical writing. This book will be and has been singularly helpful to young students and to older men who can profit from another look at the outline of the history of the true Church. The book runs xxxii + 1174 pages and sells for nine dollars. It is well worth the price.

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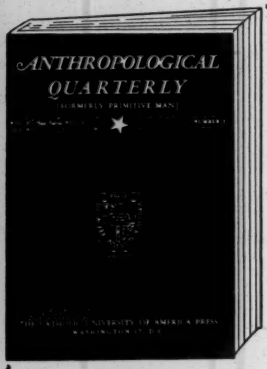

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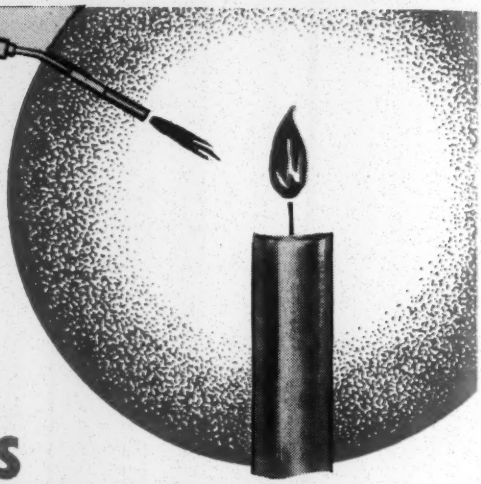

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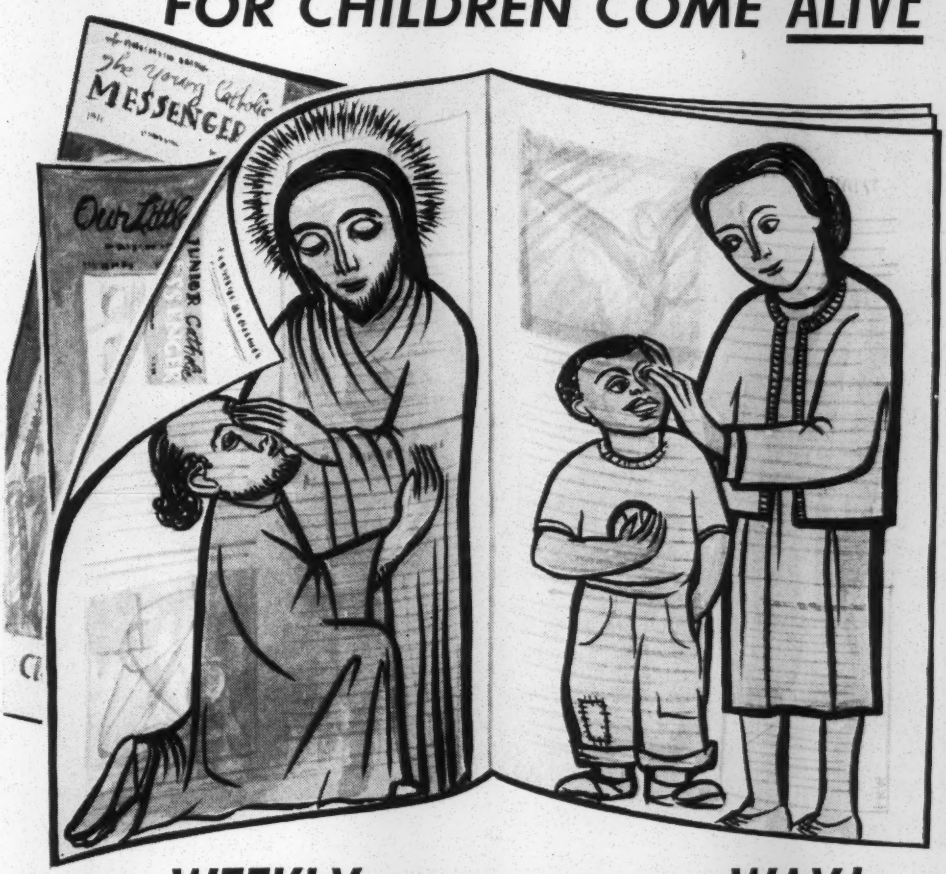

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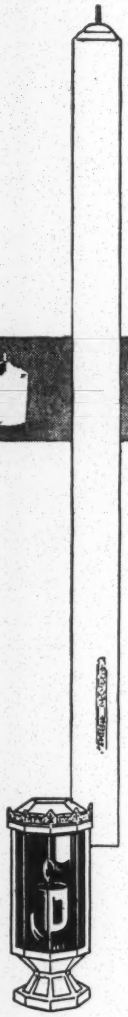

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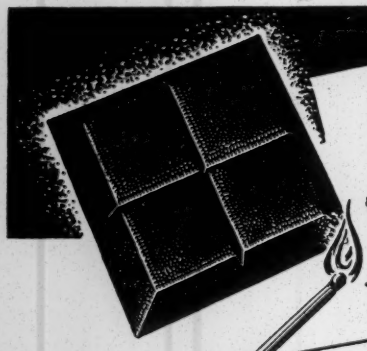

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